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:W MINISTER GIVES FIRST SERMON HERE

v Dana Greeley Preaches at Arlington Street

Boston —— Mass.

he new order began yesterday at ington-Street Church with the service of the Fall season, and first sermon by the new minister, Dana McLean Greeley.

attracted the largest congrega- in many months, made up of

DANA McLEAN GREELEY

y elderly people and younger tarians for whom Mr Greeley has 1 a leader for several years. r Samuel A. Eliot, now minister ritus of the church, occupied a in the church but took no part he service. William Roger Gree- Boston architect and father of new minister, with his family, occupied a prominent pew, and r the service received congratula- s.

ıe congregation extended an en- iiastic welcome to the new minis- as he stood in the big pulpit high ve the floor of the church, thus ing a distinguished series of min- s here, most of whom in recent s have been much more elderly. *older members of* the congrega- owever, were the most enthusi-

The service however proceeded with its usual dignity, and a slightly changed order. The church has a new organist, also, Elwood Gaskill, formerly an associate of Dr Carl McKinley at Old South Church, and before that at First Church and King's Chapel. Under his direction the choir sang anthems by Bach and Cesar Franck, and he himself played music by Marcello, Corelli, and Boellman. In the calendar Mr Greeley announced that his office hours at the church will be from 11 a m until 1 p m except on Mondays, and at other times by appointment.

His first sermon yesterday morning was a strong statement of his beliefs on the place which religion and the church occupy in life.

"It is for us," he said, "with humility and devotion, to give of ourselves for the continuation and the improvement of this church, which in the bearing of good fruit has been surpassed by none in the length and breadth of our land. It is for us so to promote this institution that for years to come it shall stand before men as a symbol of light and of power and of fellowship.

"We hear so much in these days," Mr Greeley said, "of the repetition of the motto that "religion is the opiate of the people," propounded in Russia by a nation that has rebelled not against religion but against a domineering ecclesiasticism and an unbearable oppression, not against the life of the spirit but against certain hollow and corrupt forms from which the life of the spirit has long since vanished.

"To those moderns who say that religion is passing away and that it is characteristic of an infant race, we give the answer that religion can never pass away. . . .

"Some of the outworn shells of religion are subject to decay and attack; likewise its superstitions must pass away before the light of new truth. There is a great need today of the realization in society of true religion. We do not offer it as a panacea for all the world's problems, their immediate solution, but we do name it as the essence of the good life, the strong life, of integrated society and the best hope for social progress."

Dorothy Gray Lee
Oct. 9, 1933.
Nov.

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Mr and Mrs Dana M. Greeley

The Meaning of the War for Religious Education

BY

ROBERT WELLS VEACH, M.A., D.D.

Associate Director Department of Social Service, New Era Movement

NEW YORK CHICAGO

Fleming H. Revell Company

LONDON AND EDINBURGH

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FLEMING H. REVELL COMPANY

New York: 158 Fifth Avenue
Chicago: 17 North Wabash Ave.
London: 21 Paternoster Square
Edinburgh: 75 Princes Street

V395me

FOREWORD

THE forces involved in the war are so bound up with the currents of history that time only can reveal their full significance. "He is a blind man," says Robert E. Speer, "who does not see that one great lesson that this war has taught is the importance of education to national character and purpose. The Christian churches are facing a problem the right solution of which is vital to the very life of Christianity." In a speech at Manchester, Lloyd George asked this very pertinent question, "What is the next lesson of the war?" and he answered, "We must pay more attention to the school. The most formidable foe we had to fight in Germany was not the arsenals of Krupp or the yards in which they turned out submarines but the schools of Germany. They were our most formidable competitors in business and our most terrible opponents in war. This fact was only half comprehended here before the war."

The war was the direct result of a certain theory or philosophy of life which for two generations was taught unchallenged in the schools and universities of Europe and America. It is also true that the glorious victory won can be attributed to certain other educational forces at work in national life. The one may be called the materialistic view and the other the Christian conception of life. The con-

flict between these two theories of life is still going on and the conquests of peace must first be made in the schools and the coclleges of the land. It is to religious education as promoted by the Church, that we must chiefly look, for those distinctively Christian influences that, permeating all of our institutions and life, will make for final victory. Whatever light, therefore, the meaning of the war can throw on the future work of religious education is of the utmost value.

R. W. V.

Philadelphia, Pa.

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I

THE SCHOOLMASTER AT SEDAN

THE world war has become a fact in history and the thousand isolated incidents that once thrilled us may soon be forgotten. But a hundred years from now men will still be seeking to determine the true meaning of this gigantic cataclysm. Especially will this be so with regard to religious education, which, viewed in its largest meaning, includes all education. The war was the direct outcome of education; the allied armies won their great victory as the result of education; and it is to education that we must look for the building of a new world. In the last analysis, social progress is a battle of schoolmasters.

While helping to clear away the debris of fallen walls in the village of Boullionville, I came across a copy of Von Moltke's Military Tactics which had been left by a German officer in his precipitate flight from the St. Mihiel sector. It was a new edition published as late as April, 1918. The idea which seemed to prevail throughout the manual was that because Von Moltke's tactics had won at Sedan in 1870, they were therefore, worthy of careful study and application. But was it Von Moltke's tactics that caused such a humiliating defeat of the French at Sedan? Von Moltke did not

say so. As he marched from Sedan to Paris where he was to enter in triumph, he is reported to have said: "It is the Prussian schoolmaster who must be given the credit for this." The Germany which faced the world in 1914 was even more the result of an educational system. Back of the amazing military organization and the industrial support was a people entirely changed in character and motive, obsessed with an insane idea and loyal, to the last man, to a program that repudiated all moral standards and to a campaign of frightfulness so inhuman that the mind revolts at the thought of it. All of this was brought about in a single generation by a thorough-going system of education. The power of education is as amazing as its prostitution to unholy ends is shocking.

The Sedan-Metz railway was the objective toward which the American army was pushing when the Armistice was signed. On September 26, 1918, there was the initial obliterating barrage followed by a spectacular advance. After that, for a solid month, it was an unspectacular "ceaseless program of slamming in flesh and steel and gas for half a kilometer here, a farmhouse there, a village in another sector and a wooded hill yet elsewhere with little gain but to repeat the slow bloody process the next day." Then came the final marshalling of a great army for the last drive. Every road leading into the Forest and the hill terrain between the Argonne and the Meuse was jammed with army trucks, artillery trains, and splendidly equipped

troops, mile on mile, going forward to the battle. Regular and rookie marched side by side like kings in a pageant, their souls shining in their eyes and with their faces set steadfastly toward a great ideal. During those last October days the very earth seemed to heave and tremble with suppressed expectancy and all the atmosphere was tense with a sense of unreleased power. At last the word came to go forward. For two days there was a period of horrible grinding; then the noblest men God ever made leaped forward mile after mile through "that chaotic period of agony and triumph, that period of mud, blood, fog, rain, desolation and glory."

As one contemplates the nature of the victory achieved he is forced to ask: "What was the secret power behind the victory?" There are many answers to this question all of which have a large element of truth in them. But the one which stands out most clearly is that the schoolmasters of America must be given the credit for the final overthrow of Germany. In the schools and colleges our boys got the background of Democracy and the general meaning of self-determination; but it was in the church schools chiefly that they were taught that splendid idealism and world-wide reverence for human personality that carried them across the sea to fight for oppressed peoples whom they had never seen, and that clear faith in God which enabled them to endure such privation and punishment as few armies have ever experienced. It is

considered good military tactics to withdraw a division when the total losses have reached twenty-five per cent. because any further losses beyond that point tends to break down the morale of the troops. Almost every division which went into the line between the Meuse River and the Argonne Forest lost between fifty and seventy-two per cent. of its fighting units. Yet, notwithstanding this inconceivably terrible grilling, the morale of the men was as high on the tenth of November as it was on the twenty-sixth of September.

One lad wrote to his father, "I went into hell in the Argonne and found God." A mere boy of seventeen wounded in July at Chateau-Thierry and again in the Argonne in November wrote these words: "A lot of us fellows never knew what this Sunday school stuff meant until we got over here. A man can't fight for months at a stretch who has not learned to trust God." One Sunday school teacher has stated that forty-two members of his class were in the service. Another stated that his entire class of twenty-four had gone to France. A Sunday school in central Pennsylvania had three hundred and fifteen of its members in the war. These statements are fairly typical and we are forced to believe that the Church might wield a four-fold greater power for the reshaping of society if it was fully organized for religious education.

If further evidence for the potency of education in making and unmaking national life is asked for, one might well study the internal life of Japan and

China. In his "Science of Power," Benjamin Kidd says, "Within the space of less than two generations, Japan has passed through the whole interval which separates feudalism from modern conditions. In this space of time a change in general habits, in social and mental outlook, and in national consciousness was accomplished as by the wand of a conjuror." This radical change was brought about by the adoption of Western Science and to-day Japan is sitting at the Peace Conference as a world power.

In the *Missionary Review of the World,* W. Reginald Wheeler of Hankow, China, has this to say regarding the profound changes which are taking place in China: "The part which missionary education has already played in the education of China is acknowledged by both Chinese and foreigners." Dr. Amos P. Wilder, formerly American Consul-General at Shanghai, has said, "Chinese modern education can be traced to missionary influence exclusively." Dr. Stanley K. Hornbeck, one of the best known writers on the Far East, has said: "The feature of the greatest permanent consequence in the history of our relations with China is to be found in the record of the contribution which Americans have made to education." Dr. Wellington Koo has spoken of this assistance, and the consequent gratitude of the Chinese, as follows:

"It is a general conviction on the part of the Chinese people that through their untiring efforts in establishing schools and colleges in China, through

work as translators and teachers and professors, American missionaries, in coöperation with those from other countries, have awakened the interests of the Chinese masses in the value and importance of the new learning"

The evidence is overwhelming to the effect that education has illimitable power in shaping society. But this very power reveals the gravest dangers. Germany prostituted science, culture, morality and religion for selfish and unholy ends. Respect for the rights of the individual was lacking; personal initiative was purposely broken down and obedience was turned into abject subservience to the military authority of the State. Hatred for other peoples was taught as a patriotic duty. In Japan it is now becoming clear that the infusion of the scientific spirit and method of western civilization did not fundamentally change the State's attitude toward the individual; neither did it produce any great moral dynamic, both essentials of democracy. In spite of her constitution, Japan has few, if any, real democratic elements in her social and political life. Her student body is largely materialistic and the moral and religious life of her people hopelessly inadequate to sustain a modern civilization. The only hope of Japan is Christian education and this the Japanese leaders will some day reluctantly admit. Notwithstanding the glory of American idealism as revealed in the splendid achievements of American manhood in France, there is abundant evidence in America that our educational system

must be entirely reconstructed if it is to meet the exigencies of the social rebuilding that has been made necessary because of the war. The low ebb of civic righteousness, the increase in crime, the contemptible piddling of politicians in Congress, the baneful spirit of profiteering in time of great national emergency, the danger of commercial exploitation in worldwide markets, the deep rumbling of social unrest, the amazing opposition of working men to the prohibition amendment and the astounding attitude of certain senators backed by groups of organized wealth against a League of Nations are a few of the evidences which make this adjustment necessary.

In all that we have been saying three things stand out very clearly. The greatest power in shaping national life is education. An educational system based largely upon science may become a positive menace to the world; the introduction of more history, literature, and art into the curriculum may help but it will not remedy the vital defect. The third fact is that, if education is to lay hold of the motives and forces that shape conduct and create the ideal of Christian citizenship, room must be made for a real program of moral and religious education. Professor Norman E. Richardson has very trenchantly stated the case as follows: "The objects of these Prussian and Japanese educators have not been ideal from the Christian point of view. But the methods which they have devised to accomplish their ends awaken our profound re-

spect. If the educators of America should agree to use similar means, in less than two generations they could permeate our nation with the pure religion of the Son of God as effectively as Germany became permeated with militarism or Japan with the scientific spirit. We know what ideals, what loyalties, what knowledge, what convictions when universally present, will usher in the kingdom of God. We hesitate and fumble and fail in fashioning an educational program and policy that is national in its scope, coherent in its various parts, controlled by leaders of clearest educational vision, and supported by a motive big enough to bring shame to all self-seeking among the coöperating units." There are two aspects of this statement of Dr. Richardson which call for some modification. Surely he does not mean that in order to become part of a wider community and national system of religious education, denominational bodies should lay less stress upon their own educational efficiency; but rather more and that such efficiency should be directed for the widest ethical aims. The second modification is this: Any educational system that seeks to create new national ideals must at the same time broaden the sense of national responsibility and good will to include other races and international and world relationships. The only hope of a great and permanent League of Nations lies in the moral and religious education of the coming generation throughout the world. The ideal

of a Christian citizenship is incompatible with an intense but narrow and selfish nationalism. An intense, highly efficient but generous and sympathetic nationalism is the Christian ideal. America will save herself and her institutions far more by assuming large responsibilities for the Christian education of France, Russia, the Balkans and the Far East, than by a policy of isolation. The most colossal and far-reaching investment the United States can possibly make is to work out for herself a system of Christian education that has as its goal the creation of Christian citizenship and then send government-paid teachers to all of these countries and help them organize and equip a similar system just as she has done in the Philippine Islands. This is the conception of education held by Christian Missions which has done much to lay the foundations for a world democracy.

The task of reconstructing the work of education around the central idea of making a worldwide Christian citizenship involves the placing of emphasis in public school education upon the following six things:

1. Education will have a distinct moral and spiritual aim based upon the fundamental fact of an ethical God, the ten commandments and the central principle of Christian ethics. The intrinsic greatness and value of the human soul will be given a paramount place in the educative process. All education is in a sense religious because it deals with persons seeking adjustment to a spiritual uni-

verse. "It is also true that its processes are religious, since they are only scientific in so far as they are based on the unchanging laws of the universe as discovered in the natures of these spiritual beings."

2. The materials of the curriculum will be selected and presented with a view to social ends. Children will be taught how to live in right relations with each other and with good will toward all men.

3. It has been discovered that in North Dakota only three per cent. of the men examined in the draft were rejected because of physical defect, while in New Jersey fifty per cent. of those examined were rejected for the same reason. There is an alarming increase in the number of physical and moral defectives in our public schools. The vastly superior physical condition of the American troops over the French and German armies was no small factor in our success. All of these and many other facts indicate that an entirely new and different place will be given to physical education. This will, no doubt, be worked out in connection with some kind of military training.

4. Life as a vocation will be presented and the dignity and moral value of labor will be emphasized throughout all the manual training.

5. A very much larger and more vital conception of patriotism will be developed. Love and loyalty for home, friends, community, nation, Church, and God will all have a place in this richer presenta-

tion. The war has opened our eyes and given us a new vision of loyalty. Patriotism is not being loyal to our country right or wrong; but giving our lives to make it right whenever it goes wrong. The German school teachers and university professors who, at the behest of the military authorities, signed a paper justifying the violation of Belgium and the sinking of the Lusitania were not patriots but cowards. They have damaged the intellectual and moral integrity of the German nation almost beyond repair. Patriotism, morality and religion are inseparable.

6. More than ever before education will be so conceived of as to present a growing and expanding thing. True education is to place the childhood of the world at the center of the unfolding vision of a Christian national life and let them grow into its glory. At the heart of our future conception of democracy will be seen an ever enlarging ideal which will in the coming years, perhaps centuries, perhaps only generations, take on the clear outlines of the Kingdom of God.

The new emphasis that will be placed upon the above principles will demand corresponding changes in the place of emphasis in the curriculum.

1. Science will no longer hold a dominating place in the curriculum. It must give way to the rightful claims of other studies, as history, literature, art, and morals. What science is taught will be presented primarily from the viewpoint of the good uses to which it can be put and strong emphasis

will be placed upon the crime of prostituting science and invention to unholy ends. As Benjamin Kidd has well said: "Physics, with chemistry helping, gave us the submarine assassin; chemistry, murderous gases; and biology furnished the germs to poison man and beast . . . Yet these things, devilish as the uses to which they were put, were not in themselves necessarily evil; the anthrax germ might have been used as an antitoxin; the murderous gases, to destroy vermin; and the submarines, even to transport missionaries."

2. A very simple elementary and concrete course in economics will be introduced into the curriculum and taught from the social rather than the individualistic viewpoint as heretofore. Commerce and industry will be taught from the standpoint of Christian ethics.

3. A more vital course in moral instruction will be demanded, based upon the Bible, history, biography and the social duties and relationships of everyday life and made dynamic through the sanctions of religion.

4. History will be largely rewritten from the standpoint of the developing life of the people, including their moral and religious life, and the larger conception of patriotism.

5. There will be more time given to vocational training from the standpoint of democracy. The dignity and joy of work when labor becomes an art and an expression of character; the discovery and development of latent talent, the choosing of a life

work, the immense moral value of making a correct measure and of creating something useful, the soul-awakening discovery of God at work in His world, —all of these elements will have a place in the new vocational training.

In undertaking a readjustment of education so fundamental as this, the State and the school have a right to demand of the Church that she adjust herself to a program of moral and religious education equally vital and efficient. The two programs will be closely articulated as parts of one national system of education. It is quite certain that this demand will be made in a very short time if the Church does not arise to her opportunity. When the Church is organized properly for such a task it is not at all unlikely that the State will require some kind of compulsory attendance. The war has clearly revealed the fact that the moral and religious instruction of all youth is absolutely essential to the permanency and power of democratic institutions.

When the first draft law was put into effect in America in 1917 twelve million young men responded as ready and willing to give their service and their lives, if need be, for the perpetuity of American institutions and for the freedom of the oppressed peoples of the world. The second draft called forth many more. All of these men are today standing upon the threshold of a new era waiting to be led, yes, demanding that they be led aright. During the next twenty years these men

will hold the major portion of the political offices, mould our commercial and industrial life, shape our national institutions and determine our international policies. There are to-day in the United States many millions of male children under eighteen years of age. Seventy-five per cent. of these will come to maturity during this same period and take their places in the life of the world. By the time they have handed the torch of progress over to their successors the whole trend of civilization will have been determined for the next five hundred years.

When we turn and face the world of new-born nations with their liberated emotions, their awakened moral feeling, their new national ideals but indefinitely formed, their lingering resentment of the world's injustice, their new-found power of franchise, and their consuming passion for self-determination, it does not require an over-imaginative mind to grasp the meaning of the staggering challenge flung at the Church. But our problem is only half presented. What of the millions of women who have received the right of franchise because of the war and the vast majority of these in countries where women are uneducated and where the attitude of men toward womanhood is directly the opposite of the Christian reverence for personality. As much as we delight in this liberation of women from an intolerable and unjust social bondage, we cannot blink at the fact that, apart from the strong, vigorous, spiritual influence of Chris-

tian education, it is fraught with grave danger. When we further contemplate the fact that during the next twenty years millions of little girls will grow up and address themselves to the task of citizenship, we feel once more the force of a staggering challenge.

But it is no longer a challenge; it is a straight-out demand which these people have an inherent right to make of the Church. They see dimly but none the less accurately that the ideal of a world democracy was put into the mind of men by Jesus and they also believe that to the Church was committed the power to make that ideal dynamic in social life and institutions. In 1914, dazed and crushed by the sudden catastrophe of a frightful war, whose full meaning we cannot yet discern, men were crying out in an agony of fear, "The Church has lost its power; God has forgotten His word!" In 1919 they are saying: "The Church has all power. God has forever vindicated His righteousness and justice and love. The present leaders in the Church must either assert themselves and make creative and efficient her power or forfeit all." This does not mean that the Church will cease to be; it does mean that there will rise up either within or without the organized Church or perhaps both, a group of men and women who will bring about the desired reformation. It is one of the marks of her Divine origin that the Church carries in her own bosom the power of moral and spiritual recreation. This is in no sense a threat but rather an effort to state

a principle. What President Wilson said concerning the final triumph of a League of Nations can be as truly predicted of the Church with regard to her attitude toward religious education: "The forces of the world do not threaten, they operate."

What do the public school leaders and the interested public generally expect of the Church in moral and religious education? What should the Church expect of itself if it is to fulfill its Divine task? It will greatly help our thinking if, at this point, we state briefly, some of the answers we propose giving to the above questions, leaving them for fuller development in the subsequent chapters of this book.

1. The Church must coöperate very definitely with the public school in an effort to spiritualize the institutions and tendencies in the State and community which make for democracy. It is the direct task of the Church to give a new valuation to the spiritual meaning of the life of the individual, the home, the State, and the Church. The war has thrown a flood of light upon all four aspects of this task. The human soul looms larger and diviner than ever before. The home, the State, and the Church are recognized as the three divine institutions around which the social life is built and through which the individual must function in all his efforts toward self-realization. The war has revealed a rich spiritual content in all three of these institutions which needs to be brought out and emphasized because of its educational value.

2. Amidst the conflicting moral and intellectual currents of our day, millions of men are asking the Church to show them the real Christ. The war has led to a rediscovery of the Christ of Galilee, the Jesus whom the disciples knew and loved, the gracious, all-powerful Son of God, whom time has enthroned as the supreme moral ideal, the way, the truth and the life.

3. The Bible can never be the same book since the war. More than ever before, men are convinced that the Word of God contains a vital authoritative message for our day which needs fearless interpretation and which will no doubt call for a reorganization of the curriculum of religious education.

4. There should be a restating of the principles of religious education. The war has given new insight into the forces that shape men's lives for God. If possible, these should be formulated as educational laws which can be utilized in the educative process.

5. Men do not want war with all its hellish barbarity; but they do demand a vital Christian program that will challenge every atom of their manhood. They want a task worth fighting for. Can the Church provide such a program? This program must be big enough to include the world problems of politics and religion for generations to come. Jesus was a true prophet, loyal unto death to His native country; but He was never a mere provincial. His mind and His program were interna-

tional and universal and religious education must aim at the reproduction of the mind of Christ.

6. If the Church is going to interpret adequately, the meaning of the war in terms of religious education, it must face frankly, and with vision and courage, the task of completely reorganizing its educational work. This applies not only to the individual Church but to the larger community and interdenominational aspects of the problem.

II

THE VISION AND THE GREATNESS OF YOUTH

ONE of the most subtle dangers of our day is that people will settle back into pre-war conditions and conceptions. Nowhere is this more true than in regard to the new value which the war has placed upon the soul of a man and his capacity for spiritual vision and attainment. It is of the utmost importance that the Church shall seize upon this new appreciaiton of the human spirit. What did men see and believe that caused them potentially to die before ever they went into the battle? How does God come into the souls of men and summon their latent capacities for heroic endeavor and how can religious education take these same capacities and organize them for the no less glorious conquests of peace? These are some of the momentous questions which this chapter seeks to answer, not in a theoretical way but rather by a study of the mind and conduct of the soldier.

It was upon one of the many murky mornings in October, 1918, that the remnant of the 39th U. S. Infantry came out of the Argonne Forest. The usual rain was falling, and a heavy fog hugged the earth, shutting out the landscape and sending a

chill to the very marrow of one's bones. We could hear the slow, heavy tramp of feet before the forms of the first company loomed out of the mist. As they filed by we were deeply sensible that they were typical of many other regiments who, in those last terrible days of exposure and fighting, had chopped and hewn their way through tangled underbrush and barbed wire, attacking with extraordinary bravery and success, formidable trench systems and lines of natural defense that stretched from the Argonne to the Meuse River. In the fresh vigor of youth they had gone into that inferno of fire with every company complete. Out of it they came a victorious few, for the company with more than sixty men and one officer left was an exception.

Bringing up the rear of the last company and some distance behind his comrades was a big Indian. His round face, deeply lined, was like a pumpkin bronzed by the September sun. His hat was gone and his clothes were torn and covered with mud, while a canteen and a gun swung carelessly from his shoulders. There was no elasticity in his step and whatever of romance his figure might have possessed had disappeared in weeks of weary fighting. Close behind him trailed an ungainly, half starved French dog. Together they looked like a soiled and crumpled page torn from the great book of history, very dark, but illumined by a gleam of prophecy.

The streets of the village were almost deserted, for the meager populace was not yet astir. A peas-

ant woman with a long gnarled stick was driving from the doorstep a flock of obdurate, scolding geese. Across the way there was a high wall covered over with a crimson tinted vine. A door in this wall opened and an aged priest came out, dressed in a long black cassock and wearing a flat broad-brimmed hat. For a moment he stood watching the passing troops; then he raised his hand, mumbled a blessing and went his way toward the little chapel near by. Out of the mist loomed a grey motor car, flying the insignia of a major-general. Quickly it sped by and disappeared in the fog, on its way to the battle-front. There were no flags flying, no martial music stirred the jaded pulse, no multitudes cheered these silent world conquerors. It was just grim war, robbed of its popular glamor, but clothed about with an indefinable glory.

Who will ever forget these soldier boys as they trudged along, leg weary, hungry and seemingly dazed! The subtle, recuperative power of youth had not yet had its opportunity; hence there were deeply lined faces and gray hairs and hollow eyes and nervous jerking bodies, but never a suspicion of discontent. For days and nights they had fought unceasingly, often going twenty-four hours without hot food, and always sleeping in the wet and the mud, without even a single blanket to keep out the night chill, while all about them, in the line and for three kilometers back of it, shells split the air and churned the ground, leaving behind the hor-

rible memory of mangled bodies and flying flesh and the smell of warm blood. Well we knew the hell they had been through, but we also knew equally well that it was not physical courage that had sustained them but fellowship with the intangible things for which they were fighting. The man who controls his emotions and impulses and of his own volition deliberately goes under shell fire for a noble cause, knows, if he is at all conscious of his mental processes, that for a time at least he has died unto the material world and is living in a new found world of unseen realities and spiritual values. He no longer sees with human eyes but as God sees. This is not the isolated experience of a few mystic temperaments, but one common to thousands of normal, practically-minded lads.

It very often happens that when a man is deprived of his physical sight he can see much more accurately. This only goes to prove that men have the capacity for spiritual vision if they would learn the secret of its development. Sergeant Irving Clair, of the 19th Infantry, was blinded by shell explosion at the second Battle of the Marne, on the memorable night of July 14, 1918. When America entered the war, young Clair was a third-year law student at Temple University, where eyesight is of almost incalculable value. Now he is blind, with his future all before him, yet, with manly vigor, he resents any reference to his injury as a great sacrifice, and always replies quickly with these words:

"No, I have not paid too high a price, and besides I have gained a two-fold power of vision. I can see with my memory and I can see with my soul." Those who have talked with him say that over and over he will repeat these words as if to assure his friends that he has abundant compensation for his loss of eyes. When they are skeptical he will particularize often as follows:

"I can see the little French village on the edge of the Marne battlefield, with its wonderful big fountain which I loved to watch sparkling in the sunshine. On the 13th of July we rode all day in a motor truck reaching Conde-en-Brie late in the afternoon. I can see the bright red poppies nodding in the fields as we passed by, and the blue and yellow wild flowers that grew along the wayside, and the vast loveliness of the hills and the sky. Oh, it was a wonderful day, and life never seemed so dear to us boys, but there was not one of us who did not know down in his heart that the things we were going to fight for were worth all it would cost. We somehow felt that we were in the hands of an unseen power that was hurrying us on through the clash of battle out into a larger and more beautiful life than anything we had ever known before. I now understand what that life is."

Perhaps it is this sensing of spiritual realities that gives so many soldiers what may be called a noble contempt for death. In attaining this attitude a man first fears death instinctively, then he conquers fear by an act of the will, and after that

he forgets through absorption in the thing which he is called upon to do. When the truth fought for looms larger than the fighter, heroism becomes a sublime self-forgetfulness and death a step toward the fullest realization of life. "I have seen with the eyes of God," writes Donald Hankey in "A Student in Arms." "I have seen the naked souls of men, stripped of circumstance. Rank and reputation, wealth and poverty, knowledge and ignorance, manners and uncouthness, these I saw not. I saw the naked souls of men. I saw who were contemptible and who honorable. I have seen with the eyes of God. I have seen the vanity of the temporal and the glory of the eternal. I have despised comfort and honored pain. I have understood the victory of the Cross. O death, where is thy sting? *Nunc dimittis, Domine.*" How else can one explain the almost innumerable acts of individual and group heroism in connection with the world war, any one of which, set apart, would make an incomparable epic? When that heroic battalion of the 77th Division had been surrounded by the enemy in the heart of the Argonne Forest, it became necessary to get food to them. The following is the official account: "On October 6, 1918, Lieutenant Erwin J. Bleckley, with his pilot, Second Lieutenant Harold E. Coettler, left the airdrome late in the afternoon on their second trip to drop supplies to a battalion of the 77th Division, which had been cut off by the enemy in the Argonne Forest. Having been subjected on the first trip to

violent fire from the enemy, they attempted on the second trip to come still lower in order to get the packages even more precisely on the designated spot. In the course of this mission, the plane was brought down by enemy rifle and machine-gun fire from the ground, resulting in fatal wounds to Lieutenant Bleckley, who died before he could be taken to a hospital, and in the instant death of Lieutenant Coettler. In attempting and performing this mission, these men showed the highest possible contempt of personal danger, devotion to duty, courage and valor."

Here was conduct deliberately planned in the contemplation of certain death. The thrill and the glamour of adventure had disappeared with the first trip. They were not fools; they loved life as all brave men do. It is also impossible to believe that the love of fame lured them. How shall we explain the motives which led to such transcendent nobility of action? Equally valuable is the following official report of Lieutenant Arthur V. Savage, who, on July 15th, with the aid of a lone private, fought an entire regiment of picked German grenadiers and guards who were attempting to cross the Marne in their last attack on Paris. "Lieutenant Savage and a private named Thomas Oakes, from Texas, of Company E, 144th Infantry, found themselves the only members of their command remaining in action. The Germans were crossing the Marne. Seizing a machine-gun whose operator had been killed, they faced an entire regiment of Ger-

man soldiers and assisted most effectively in stemming the German advance over the Marne at that point. Finally, they were surrounded from the rear, and fell, fighting to the last, with their faces to the enemy, the dead bodies of whom strewed the ground around them."

It is in the letters which they write that men reveal their inmost selves. Here are two extracts from letters which display a remarkable insight into the meaning of duty and courage which are the most fundamental of all virtues in the educational process:

OCTOBER 17, 1918.

"We, too, had a sad death over the lines recently, that of Wilbert W. White, Jr., of New York. We were on a balloon strafing expedition—the balloon attacker, Brotherton, went on to one on the ground, leading us away from the large body of Spads supposed to protect us. We last saw Brotherton diving on this low balloon, amid a hail of machine gun bullets. Our three planes were attacked from five Fokkers at that moment, 10 kilometers from our lines and well behind the large protecting formation of Spads! White was leading, so when a Fokker dove on Cox, a new pilot, White turned in his tracks and went back at it. The Fokker kept diving on Cox as White raced back, head-on at it, firing without effect. He must have realized that Cox would be shot down unless he put the Boche out of the fight, so he never swerved. I watched them come together, thought for a moment they

would just pass side by side, but next instant off came a wing of each plane amid a cloud of splinters and shreds of fabric, and down they went spinning like tops, nose on into the ground, not 50 feet apart. White was married, had two children, was to have received orders returning him to the States in a few days and knew it. But he never hesitated when he saw his duty cut out, which makes his act all the more heroic. It was his seventh official plane."

How accurately this young aviator analyzed the mind and motives of his companion and incidentally revealed the calibre of his own soul is seen by reading the following extract from a letter written by young White to his father from Fort Worth, Texas, in January, 1918:

"The situation as it now stands is that I am a qualified cadet, temporarily and it may be permanently attached to the 147th Squadron.

"Life to me now is a whole lot more serious matter than it ever has been before. I realize that I've something to live for, and if necessary to die for, and I'm fully prepared to do either. If God wills that I come through this war with my senses, I'm going to do a lot of things I was never thinking of before—and if I'm not to get back—well, I will at least have given my life for the right. It is a great war we're in, father, a wonderful war; a war between right and wrong and I'm in it heart and soul to the end."

In the book entitled, "The Love of an Unknown Soldier," there is the most intimate and amazing

revelation of character. The book is a series of letters written by an English Artillery officer, but never mailed. As one reads through the pages he becomes increasingly conscious that here is a man seeing through life with the eyes of God.

"In this strange world where courage masquerades as duty we have left all hope behind us. To hope too much is to court cowardice. In the past I was so selfish and full of plans for happiness. Then this war came. One had to sink personality and ambition and stand the chance of dying in a manner which seemed incommensurately obscure and ghastly. And why? Because Calvary had repeated itself; after two thousand years to die for others had become again worth while."

A little later on he adds this pertinent comment: "I suppose even in peace-times the chance was always there, only one's eyes were blinded. Perhaps the sacrifice demanded wasn't large enough."

Here are sentences which enable us to trace the groping of his mind toward the discovery of the higher self:

"Unhappiness is a form of disloyalty."

"If I needs must die I will at least die with honour."

"Life becomes a murky affair only when people are cowards."

"The beginning of all aristocracy is the subjugation of fear." This sentence he quotes approvingly from "The Research Magnificent—"

There is a sense of reality about the following passage that is most refreshing. For moral earnestness and grandeur it is unsurpassed, and the wonderful thing about it is that we can look into it as into a mirror and see reflected the mind and character of the young manhood of the world.

"Don't you see," he writes to the young Red Cross nurse whom he has come to love ardently, "how I was learning that it isn't the thing you plan to do, but the thing you are inside yourself that counts? And life, as I say, was going by while I, in my earnestness that future centuries might be better, was neglecting the dear, simple, daily, loyalties.

"Then this war broke out, stripping us of our sham refinements and clothing us in the armour of duty. We hadn't known how to live wisely; God restored to us the chance to die for something worthy. He'd grown tired of seeing us charging windmills, so He set over against us the mustered hosts of hell. How real everything has become of late! All the ghosts of distrust and derision have vanished. Men's souls gleam in their eyes. We have regained the old primitive strength of the saints to strike sin where we find it. We no longer doubt when the sky is overshadowed that heaven floats above the clouds."

This profound moral and religious experience of the American and British soldier was shared equally by the Frenchmen. Nowhere is this more finely voiced than by the French historian Hilaire

Belloc when he says: "The Battle of the Marne secured Europe, not from an external peril, as did Tours and Chalons from the Arab and the Hun, but from one internal and spiritual. It decided that most profound of all issues which can appear within a man's own soul or within that of a nation, or within that of a whole vast tradition, such as the tradition of Christendom—I mean whether the lesser should conquer the greater, the viler the more noble, the more changeable the more steadfast, the baser the more refined. The Marne was that moment of issue in which a soul is saved or lost."

While in France it was my privilege to ride for an entire day in the same railway compartment with a great grandson of Lafayette. He was a most cultured gentleman and secretary of the Lafayette Society. In the course of our conversation he said to me with feeling:

"We Frenchmen will never forget America for coming over here to help us in this hour of our great need."

My reply somewhat startled but greatly pleased him as I said:

"We are here because we have always dreamed of coming, ever since we read about Lafayette in our schoolboy days."

With an impulsive movement of his body he threw one arm around me, and the tears ran down his cheeks as he uttered these memorable words:

"I have always heard that the young men of America were materialists and now they are teach-

ing my beloved France to again believe in the power of the ideal."

It was impossible for one who was in France during the months just preceding and following the Battle of Chateau-Thierry not to realize that a profound change had taken place in the mind of the world, a change so profound and far-reaching that we have not yet grasped its full meaning. It was a change wherein the great masses of the people suddenly and for all time turned from a belief in physical force as the final arbitrament of nations to faith in the sure supremacy of Christian ideals; and in making this change the world unconsciously experienced a religious rebirth. The thrilling and beautiful thing about this whole new experience of humanity is just this: the secret of human progress lies in the inborn capacity of youth to dream dreams and see visions and die for ideals. At first thought our visions and ideals seem rather nebulous and flimsy things upon which to rest great issues; but in the long run they prove to be possessed of the real substance of things worth while. As it has so often happened in the past, so it will come true again, that the dreams of the youth of today will become the constitutions of tomorrow. In his Boston speech President Wilson has given us a glimpse of what happened in France in the great midsummer days of 1918. Among other things he said: "Men have testified to me in Europe that our men were possessed by something that they could only call a religious fervor. They were not like

any of the other soldiers. They had a vision; they had a dream, and they were fighting in the dream, and fighting in the dream they turned the whole tide of battle and it never came back."

As we contemplate thoughtfully upon the heroism of these men who went forth to crusade for the world's redemption and seek to penetrate to the main springs of action, the interior and mysterious greatness of the human soul begins to disclose itself—the soul with its infinite appreciation of spiritual values and its immense capacity to suffer nobly. Here is the secret of true culture, both in the life of the individual and of the nation. Religion does not have to be clothed in pious phrases or conventional forms or result in emotional and effervescent expression, in order to reveal its presence. It is something far deeper, more intimate and spiritual.

If the reader has perused this chapter at all thoughtfully he will have discovered that the deeper life of man finds its center of orientation in three fundamental facts.

1. There is the fact of faith in the reality of the unseen; the vision of God at work in His world; the sense of Divine comradeship in the struggle, the pain and the final issues of life.

2. There is the fact of the sure reaction of the soul to the demands of duty, through loyalty, courage and love and a similar sure reaction to the principles of justice, righteousness and self-sacrifice.

3. There is the fact of the ideal, like a mighty magnet drawing men upward into the realization of their best selves.

These are the intangible things that war made real, and in obedience to which men found that they became free; for liberty is the reign of law in the realm of the spirit, and the highest form of freedom is the right to lay down one's life for his fellowmen. Just as the tide irresistibly returns to the shore, drawn by the invisible arms of natural law, so by faith, duty, loyalty and love God is forever coming into the souls of men, and men are being drawn upward into the larger life of God. Because of the reality which the war gave to these fundamental virtues, men came to put the emphasis on sin in a new place. In the reaction of conscience to their own conduct and in their attitude toward their fellows, the soldiers almost unanimously agreed that the three sins worthy of the severest condemnation were cowardice, selfishness and disloyalty. These are the things that make men mean and contemptible and that must be fought and defeated both in friend and enemy. When these are present God cannot come into the life of a man.

It can be seen at a glance that these three sets of facts are of the utmost value for religious education and any statement of educational laws that would meet the needs of the new day must take them into account. In a study of the training of the twelve disciples, one sees how Jesus was always bringing them face to face with these fundamental

things and it was only as he was able to develop in them, faith, loyalty to duty, courage and love and a keen sense of justice, righteousness and self-sacrifice, that he could use them mightily for his work. The way in which Jesus was able to accomplish this transformation of character in a group of fearful, selfish, and unletttered men is one of the most vital studies in religious educational method. The war has given us a deeper insight into God's estimate of the greatness and the possibilities of all men and the consequent worth of their redemption.

III

MARTIAL MUSIC AND MARRIAGE BELLS

THE home must ever be a new and diviner place to every man who spent any time in the army. So also it will always have a deeper spiritual meaning to those who stood upon the threshold and bid farewell to dear ones who went away to fight for love and home and native land. Mothers, fathers, war brides, sweethearts and little brothers as well as big brothers have all done their part to glorify love. The home is the cradle of love, of spiritual ideals and of that real democracy which is born of love and idealism. If a nation would be truly great it must first become a nation of Christian homes where God is honored, true love kept undefiled and where each new born child is reverenced as a spiritual gift from heaven.

At the center of the home is a natural reverence for parenthood and because of this the influence of the mother and father in shaping character and in imparting religious faith is a fact of the very highest educational value. The parent who for any reason forfeits this inborn reverence of the child very largely destroys the home as a religious educational institution. It is a natural step in the child's experience to pass from reverence for parents to reverence for God which is the beginning of

all wisdom and character. The influence of the home was revealed in a thousand ways during the long days of struggle and pain and heartache. Intending to make some purchases before sailing for America, I entered the Grand Maison Blanc, a linen store situated on the main Paris Boulevard. In one of the display rooms were two lads, looking at some lace collars. When they saw a representative of the Young Men's Christian Association, his aid was immediately enlisted by the following hearty invitation:

"Hello, 'Y' man! Come over and help us select some lace collars for Christmas presents for our mothers." The invitation was promptly accepted and soon we were admiring the delicate creations deftly placed before us. Each of us instinctively sensed the stirring up of deep emotions in the heart of the fellow next to him, as imagination and memory formed fond images of dear ones far away. It became desperately hard to resist the temptation to buy the whole store and ship it home as a slight expression of affection. Perhaps this explains why one always saw so many American and British soldiers standing longingly before shop windows with their faces pressed close up to the glass, like street waifs the day before Christmas, hungering for something they knew they could not have.

"You see," said the soldier, "this is not exactly in our line, but they are for our mothers and they have got to be right."

I had to admit that I was not an expert in buying for women folks, but together we made a selection of what we thought were two particularly beautiful pieces of real lace.

When the saleslady had gone away to tie up the packages for mailing and make change we fell to talking.

"What Division are you in?" I inquired, a very natural and frequent question.

"The Third Division, sir," answered the lad who had invited me to join them.

"The Third Division!" I exclaimed in surprise. "They are at the Verdun Front, holding the line just north of Montfacon. I came from there yesterday."

"So did we," was the prompt rejoinder. "We have a three days' leave." Then he added in a tone of voice which indicated the sudden awakening of some horrible memory that would not be effaced, "If ever there was a hell, mister, it is up there in that Argonne Forest."

This comment no doubt urged his companion to offer the following explanation of their presence in Paris.

"Our Division was all ready to come out of the line for a long rest and reorganization when orders came for us to stay and join the big offensive which will begin day after tomorrow. Of couse we were disappointed, but buddy and I have been in the fighting since Chateau-Thierry and we had a seven-day leave coming to us. Instead of seven days we

got a special leave of three days. We got to thinking it all over and we made up our minds that if we had to go into another big push up there our chances of getting out alive were mighty slim, so we decided that we would just come down to Paris and buy something fine for our mothers for Christmas. Then if they get a telegram saying we have been killed, they will also receive a present to let them know we were thinking about them. You see, it is the mothers that suffer most and not us fellows who do the fighting."

Just then the saleslady returned with the packages and a small amount of change. Looking for an instant at the present in his hand, he added, "That is why we had to buy something fine. What is money worth, any way, if you do not use it to make other people happy? Isn't that so, buddy?"

And buddy said with a significant toss of his head, "You bet it is!"

A mist came over my eyes, and I thought of the Savior of men who remembered His mother in the hour of his martyrdom, and words became impotent to express the rush of poignant emotion that filled my breast and crowded up into my throat when saying good-bye. I watched them go slowly down the store and out into the night on their way to the railroad station, the one with his arm thrown about the shoulders of the other, expressive of that intimate comradeship which only those who share together the sacrifices of a great cause can ever know. As I thus watched them, I said softly to myself,

What noble sons, but Oh, what glorious mothers to have reared such sons! Who taught these boys how to live and love duty and look death in the face with such transcendent serenity? It is inconceivable that the homes from which they came were not shrines of true devotion and centers of effective religious education.

Men are born to love, to dream of love, and to fight for love and so it often came about that, amidst the sturdy beat of martial music, one could often catch the sweeter strains of marriage bells. This was true not only in America but often close up to the battle line. I recall distinctly one incident of this kind. He was a handsome young aviator whom everyone looked upon as a coming ace. With the speed of an eagle he would climb to dizzy heights and engage in daring combat work, yet he was amazingly subdued in the presence of a pair of coy and fascinating eyes. Because he is still alive and very shy we will call him Lieutenant Singleton. This chivalrous young knight of the air was ardently in love with a Red Cross nurse. It was painful to watch them during the excruciatingly brief times they could be together, always in company with another nurse. He was gallant, brave and bashful. She was winsome and clever, full of initiative and self-reliant. Her heart returned his affection, but her innate modesty and good breeding forbade her taking advantage of his hesitancy to hasten matters along, so we could only be patient and speculate. On the evening of the third of July

there was to be a large social function at the aviation center, and Lieutenant Singleton had been sent to Issoudun for the purpose of purchasing some decorations for the occasion. I met him in the center of the town square, where the American army troops were accustomed to assemble. It was market day and innumerable groups of French peasants, mostly old women were scattered about the place displaying their produce. The housewives from the town and many mess-sergeants from the nearby camps were busily engaged buying supplies of deliciously fresh berries, melons, cheese made of goat's milk, and vegetables. These simple-minded peasant people had sharp wits when it came to driving a bargain. They had one price for the native customers and quite another and higher for the foreigners whom they imagined to be immensely wealthy and prodigal with their money.

We started across the square with the intention of entering a bazaar where Singleton intended to make his purchases, when we suddenly came face to face with a unique wedding procession. An officious town constable was clearing the way through the busy crowd. A priest dressed in a black cassock and accompanied by two boys who acted as attendants headed the procession. He was followed by the parents of the nuptial pair. The bride and groom, youthful and adoring, were in an old open phæton drawn by a bony horse, the driver being an aged hackman dressed in faded livery, and superbly conscious of his important part in the

function. Behind the bridal couple walked twenty or more relatives and friends, men, women, and children. The wedding party was headed in the direction of the cathedral. I was interested in the study of French manners and customs, the lieutenant was absorbed in the idea of a wedding, both were prompted by an element of curiosity, so, together with a fellow minister who joined us, we fell in behind the procession, and along with a street waif and a big yellow dog, entered the cathedral and joined the family group, now gathered to witness the ceremony.

To the right, as we entered the ancient structure, was an alcove containing an altar. Here the youthful lovers knelt. She was the child of a neighboring farmer, and rather more slender of build than most peasant girls. Her complexion was ruddy and she had large, wistful eyes that seemed to be looking at some invisible object beyond the altar. One might easily have imagined that here was another Joan of Arc in whose awakened soul was stirring a future France. The groom, we learned from relatives, was a loyal lad who had helped hurl back the Hun at Verdun. Permanently disabled from wounds, he had been discharged from the army. A piece of shrapnel had mangled the left side of his face, leaving an almost repulsive countenance. His right arm appeared limp. Perhaps he might be able to earn the living, possibly there would come a day when he would be dependent on others. So, upon both sides, there was an element of the

heroic and the patriotic deeply imbedded in the simple romance. The priest seemed rather indifferently to hurry through the ceremony. The half articulate Latin sentences doubtless meant little to the kneeling pair, but all were conscious that the ancient cathedral, with its abiding crucifix and its stone pavement, worn to deep unevenness by pilgrim feet, clothed the occasion with the sanctity of a pure and holy Christ. The immortal guest at the wedding in Cana was there also, even though we could not see Him.

Hurriedly we left the cathedral, and, seizing the impulse of the moment, jumped a passing army truck bound for the camp. In discussing the event, it seemed to us that we had caught a glimpse of the real France, mauled and battered and depleted in man power by four years of war, beginning, through her sturdy peasantry, the work of social reconstruction on the basis of the inviolability of the marriage relationship. We further discussed the apparent fact that while man would always hold himself ready to fight for home and native land, and if need be for world ideals, yet he was really born to love and that in the heart of all our soldiers was an unplumbed depth of infinite tenderness and nobility of sentiment which even war could not brutalize. We had just about reached this conclusion when my companion suddenly shouted to the driver, and leaping from the rear end of the truck started back toward the town, leaving this

refrain pulsating through the evening air—"I forgot those blankety-blank decorations!"

Bumping about on the floor of an army truck is apt to jumble one's thoughts. Why do men swear, I asked myself, as the truck driver, a fine reliable fellow, swore vehemently? Perhaps it is just a habit, and yet, men will immediately refrain from vulgar language in the presence of pure and cultured women. I recall one clever young sergeant who confided to me that he was terribly afraid he would come down to breakfast, when he returned to America, and say to his mother, "Mother, dear, this is a hell of a good cup of coffee!"

There were men in the army who were profane, but not many. There were those who were vulgar and foulmouthed, but they were few and inwardly detested by their fellows. Many swore because they thought it smart; these men usually were held in contempt for their amateur efforts. With most men, swearing was an army epidemic due to the ænemic condition of our English adjectives, which were not lurid enough to meet the demands of war. With the return of peace, culture and refinement will again reassert themselves, for all men have consciences and they know that these things are wrong.

Into the same general field of discussion the bouncing truck bumped drinking, gambling and sexual intercourse. I tried to think my way around these crimson stains on the world's manhood to a safe place on the other side. During my fourteen months in the army I came into close contact with

more than a million soldiers. Some drank, but few were ever drunk. Many indulged in gambling, especially after pay day, but there were not many professional gamblers, and these were always despised by the men. It would be difficult to estimate those who sought out bad women, but they were few in comparison with the total number, and always and everywhere there was the same self-condemning conscience. I often spoke to the men in the detention camps, and I never talked with one man who tried to condone his sin. They were as a rule heartily ashamed and many of them completely crushed in spirit, as though a great light had faded out of their lives. I have the faith to believe that the heart of the great American army returned home clean and upright.

It would be impossible to conceive of men being placed under a more severe trial by temptation. So also was there afforded a splendid opportunity to study the forces which hold men up to their native ideals. These may be stated briefly as follows. There were the repressive measures taken by the army authorities, rigorously enforced. Expression through work, wholesome recreation and entertainment, high thinking, good companions and medical lectures giving proper information comprise a second group of forces holding men true. Public opinion was a potent factor, for it was the unanimous opinion that there was no more unpatriotic thing that a man could do than to render himself unfit for service through the gratification of sexual

passion. But greater than all of these, there was a mighty expulsive power, expressed through loyalty and love. Men were always held true by loyalty to a great cause, by a personal affection for Jesus Christ, and by the love of a pure woman.

At last the bumping ride was ended and I reached the Central Y. M. C. A. building in time to help complete the preparations for the social function and explain the tardiness of Lieutenant Singleton, who arrived a little later with the coveted decorations. Every effort had been put forth to make the occasion as homelike as possible. The Red Cross and hospital nurses had been invited and all of the American women were permitted, for this evening, to lay aside their uniforms and wear their home clothes. The effect of this was remarkable. It brought out and emphasized one of the underlying facts of the war. For the first time in the history of nations, governments sought to follow men into battle with the refining and comforting influences of the home.

In the center of the room were several tables and on these, piled high on plates, were hundreds of home-made cookies, which the American Y. M. C. A. women had baked the day previous. These, along with hot chocolate or tea, were served, free of charge, to the men by the ladies, who were seated in hostess fashion at either end of the tables. Again and again I saw men come up to these tables, receive a few cordial words of greeting, take a bite out of one of the delicious cookies and then turn

abruptly away, with clenched fist and set jaw in an effort to restrain the deep emotion that arose within them at the thought of home. There were many misty eyes that night, along with all the joy and the laughter and fine fellowship. Perhaps it was only a passing spell of homesickness of no great significance, but I am convinced it was something far deeper. Strong men got a new vision that night of what it was they were fighting for. The idea of home has taken on a vastly richer meaning than it has ever had before. Within the sacred precincts of the family, the inherent rights of childhood are recognized, human personality is reverenced for what it is worth, the divinity of motherhood is enthroned, all the noble virtues that make life stable and refined are inculcated, the love and worship of God are honored and exalted as above the price of rubies, and man is taught by close contact with others those social virtues which enable him to love his neighbor as himself.

It is needless to say that the cookies disappeared in a remarkably short time and that they were heartily relished by all of the men present. When the heart is gay the soul turns naturally to song, as it did upon this occasion. I never listened to a group of soldiers singing that sooner or later they did not come to "The Long, Long Trail." This was true, I believe, of both the British and American soldiers. There is real sentiment in this song and in its winding words the sweetest dreams of youth become articulate. Married men were no excep-

tion. It was impossible to sing "The Long, Long Trail" in France without visualizing dear ones at home, and the heart, quickened to tenderness, felt that somehow, at the end of the trail, lead where it may, one would find joy unspeakable and the full realization of all his ideals. Men are born to love, to dream of love, to fight for love, to live a life of love, and this is just the reason why the most damnable and deeply crimson sin in all the world is the sin against love.

The cookies and the song or some other subtle influence deeply affected Lieutenant Singleton, overcoming all of his bashfulness, and that night he and the girl of his choice decided to take the long, long trail together. The wedding day was fixed, but innumerable difficulties arose, and military duties always came first. They both obtained a seven-day leave, and did not discover until it was too late that the dates were different. Before this discrepancy could be adjusted, Lieutenant Singleton was transferred to another training center for three weeks of special work. At last the wedding was arranged to take place in the town hall in the little village of Paudy. The bridal party left the camp by automobile, the groom was to come by motor from another direction. His machine broke down and he arrived nearly an hour late, covered with mud, and greatly humiliated over the delay. It was soon noised about the village that a wedding was to take place, and all of the inhabitants collected to grace the occasion. They crowded about the doorway,

peered into the windows, and formed a circle several rows deep about the automobile. In his office the mayor, a quaint little man, decorated with a tricolored sash, eagerly awaited the appointed hour. When the bridal couple appeared before him, his wife took a position directly behind her husband and prompted almost every word of the ceremony. Immediately following the completion of the civil contract, the two lives were again united in marriage by an American clergyman, thus adding the religious to the civil sanction, and once more we were conscious of the presence of that immortal Guest who graced the wedding in Cana of Galilee. As Lieutenant Singleton and his young wife were leaving the building, the mayor's wife presented the bride with a large bouquet of flowers, picked from her own garden. This was a signal to the waiting crowd, who cheered and shouted congratulations. It was with difficulty that a way was cleared to the carriage. After a seven days' leave the bride returned to her ministry of mercy and the groom departed for the front.

Most men love little children and are in turn loved and trusted by them. When nature lengthened the period of infancy in the human race so as to provide for the proper nurture and socialization of the soul life, the foundations were laid for the Christian home, the most spiritual and beautiful of all social institutions. Perhaps the greatest safeguard of the family is this mutual affection between men and little children. Nothing so enraged

the Allied soldiers as the sight of devastated homes and mutilated children with all the laughter gone out of their young hearts. The great Chateau at Blois stands on a high hill overlooking the city. As one turns abruptly around the southeastern corner of the wall he descends a narrow winding street leading to the river bank below. One Sunday afternoon I found myself taking this curious lane. It was full of French children and American soldiers. At almost every doorway these stalwart fellows from across the sea were sitting, while about them and climbing over them, on their laps and shoulders, were laughing, romping youngsters. I never saw a happier, more contented lot of men. They were both playful and fatherly, even tender. At the foot of the hill stood the parish church, very ancient and with signs of decay. It was open to the public, so I entered and began to look about. To the left of the main altar was a room containing a smaller altar, lighted and covered with flowers. Three women dressed in black were kneeling, engaged in prayer. Close to the altar and on either side hung two banners, and on these I counted the names of one hundred and forty men who had given their lives for their country during the previous three years. As I left the edifice I inquired of the aged priest in attendance:

"Were all of these men from your parish?"

"Yes," he replied, and pointing up the narrow street, he continued, "yonder are the fatherless children."

Men in the army came to see that it was not for the outward form but for the inward moral relationship of the home that they were fighting, and that it was for this purpose that they were born. This truth is well illustrated by an incident which occurred one night while riding from Tours to Chaumont. I engaged in conversation with a young lieutenant of infantry, who occupied the same compartment with me. He was a splendid youth, vigorous and intelligent, but very restless. About midnight he became a bit irritable at the numerous and lengthy delays of the train.

"You are evidently in a great hurry to get to your destination," I ventured, not wishing for military reasons to inquire as to the object of his journey.

"Yes, I am in a hurry," he replied with emphasis. "I want to join my company at Toul before the St. Mihiel offensive begins."

Then he told me briefly, and with admirable humility, his story. He had gone into the Chateau-Thierry fight as a corporal in the 110th U. S. Infantry. There were two hundred and fifty-four men in the company when they entered the battle on July 15th. The company came out with seventeen men and he was in charge of this heroic, immortal remnant. While in the act of reporting to his Colonel, he was struck with a piece of shrapnel. The Government had made him a lieutenant for his superior conduct upon the field. He was now well

and eager to join his company and participate in the first great American offensive.

"Would you care to tell me," I persisted, deeply conscious that I was looking into the soul of a superb man, "just why it is that, after going through such an experience, you are so eager to repeat it?"

"I will tell you," he responded with deep earnestness, as he drew from his pocket a leather case containing two photographs, one of his mother and the other of his sweetheart. As he handed them to me for inspection, he drew close, leaning over and looking directly into my eyes, as though he would read my inmost thoughts. After I looked with real admiration upon the two faces before me, he continued with burning words, "I have seen the devastated homes of France, I have heard the sobs of violated women and the agonizing cry of frightened children, and I know what this war means to the world if the Hun wins. You have been looking at the portraits of two of the dearest and purest women God ever made, and I would not be true to the mother who bore me, nor could I ever ask a pure woman to marry me and bring children into this world if I had not first done all in my power to crush the brutal foe who would otherwise some day invade my own home. God pity the men back in America and over in Great Britain who, far removed from the scene of real conflict, do not see clearly the issue for which we are fighting."

"Bully! Fine for you, old chap," chimed in an English aviator, who was on his way to join the American Air Service on the Nancy front. "But there is many a fellow back home who does not yet see it."

With the warmest enthusiasm I commended these brave words, but I could not refrain from pressing the thought one step further.

"What is the difference," I asked, "between the brute who smashes up a home with a sword and violates a woman in the name of war, and the skunk of a man who, by insidious immorality, accomplishes the same end with the sanction of a divorce court?"

"There is no difference," was the quick and decisive reply. "Absolutely none." And this war is going to compel men to see a lot of these things in a wholly different light."

The English aviator and an American army doctor now joined us and in the conversation which followed I seemed to see a new day ahead for the world. In our discussion we reached several very definite conclusions.

1. The first one was that the doctrine of free love and polygamy, drawn from the analogy of the animal world, and so flauntingly flung in the face of a mildly protesting social conscience, is based upon an entirely false inference. The bird remains true to his single mate until the fledglings leave the nest. The lion, true to his animal instincts, stands between one mother with her cubs and all who would

ravage and destroy, until those cubs are able to fight their own way in the jungle. With the bird and the animal, the period of infancy and training is but a few weeks or months, but in the case of man nature has extended this period to about twenty years. Therefore the man or the woman who, for any reason whatever, violates the marriage relationship or breaks up a home, whether with children or not, functions in society on a plane lower than the animal world. Incompatibility, desertion, failure to support, drunkenness, and adultery are all anti-social and anti-moral, and are as a consequence the objects of inexorable condemnation.

2. The simple, elemental instincts and emotions that cluster about the home, so long despised by the theologian and ignored by the teacher are in reality tidal forces moving humanity Godward. It is therefore the plain business both of the public school and the Church school to get back into the home and together seek to spiritualize and socialize these primary springs of action until they become spiritual aspirations, moral ideals, habits of conduct and Christian tendencies to behavior. In the home is the fountain source of all the social and religious life that flows forth to quicken and beautify both the State and the Church. If life is allowed to become poisoned at its source then much of our boasted education and democracy is meaningless. That the home holds the power to create nobility of manhood and shape the destiny of na-

tions was abundantly proven by innumerable events connected with the world war. In one of the very most recent books on religious education, just from the press in fact, the author takes the position that because of the broken down condition of so many homes, the terribly crowded condition of others, the vast number of conflicting social engagements, the pressure of industrial and business life and the general indifference of parents, the Church school will have to take over many of the educational and religious functions of the home. This is an exceedingly dangerous position to take. Is it not better to take the position that neither the public school nor the Church school can be said to function at all properly until they actually get back into the home and help create it as the primary educational instrument? This conception of their task will change fundamentally the whole organization and work of these two institutions and we confidently predict that these changes will speedily take place.

3. We were all too homesick for the touch of a woman's hand and too full of the romance of real love to believe in eugenics as the sole guiding force in marriage. But we were decidedly of the opinion that both the High Schools and the Church schools were terribly negligent in not giving more time and thought to the preparation of young men and women for the most natural, inevitable and holy relationship into which human destiny might ever lead them.

4. The fourth phase of our discussion took a different direction. If the family is the unit and basis of the social structure, if nations are dependent for their perpetuity and power upon the inviolability of the home, then does not the prevalent scandal of the divorce court betray a lack of patriotism, the existence of a national menace more subtle than an invading foe? If America would be true to the memory of the men who, on a foreign soil, fought and died for that vital institution we call the home, the Government must not only create a uniform and stringent divorce law, but it must go one step further and deprive of his citizenship any man who, because of drunkenness, brutality, desertion, failure to support, or adultery, destroys the happy functioning of family life. He may be a millionaire or a popular actor or a village drunk; justice and the moral law can make no distinction. This conception of the elemental place of the home in patriotism is present in the following appealing picture of a young man's love for his native land. The poem was written by Lieutenant Walter S. Poague and published in a high school magazine just after he sailed for France. It is quoted from "Patriotism and Religion," by Shailer Mathews.

My native land! Your shores sink low
Into the hazy sea,
Which widens to the shiver,
To the steady, pulsing quiver
Of the ship which takes that dear loved land
From me.

My native land! What does that mean,
That phrase, to me?
Not power most of all,
Nor even liberty,
Nor wealth, nor fame,
Of honor brightly kept:
Not the high title of democracy,
Of refuge, haven,
The land of even chance.

All these may mean America, my native land,
To others.
But just to me it means
The little house beneath the elms
Where I was born,
And played on brittle autumn days
At soldier with my dog.

My native land!
You don't mean great high phrases,
But just these simple things which go
To make my home.
And how I love you!
More greatly
Than I ever dared to hope,
I love you, dear America,
Of mine.
And if great sacrifices
May be asked of me,
I'll give them happily
To you,
My own dear native land.

IV

CHRISTIAN CULTURE AND THE NATIONAL SOUL

A NATION is not an aggregate of people even though they may be all of one race. A constitution does not guarantee the existence of a national consciousness much less a national soul. It is the power of a group of ideas, principles and moral ideals to assimilate the various racial interests, prejudices and aspirations that makes national life possible. In proportion as the people become conscious of this assimilation, the nation may be said to have a national soul. It is in the hour of great crises when these ideas, principles and moral ideals are thrown into the arena of conflict and attacked that men become clearly conscious of their meaning and worth and rally to their defense. Where such ideas, principles and ideals are lacking or where they are so narrowly construed that they do not have sufficient assimilative power, the national life is very apt to fall to pieces in the hour of great strain; but where they do have breadth and power the national consciousness is sure to emerge more homogeneous, refined, and spiritualized. A very brief study of the rise and development of our American nation and of the already evident results of the war in Europe is

sufficient evidence of the correctness of this interpretation. The enrichment of a nation in ideas and principles and the consequent enlargement and elevation of its moral ideals forms the basis of national culture. When this culture is permeated with the spirit and ideals of Christ it becomes Christian culture. The world war has given an altogether new content and value to Christian culture in relation to national life.

Before the war, we in America thought France frivolous and decadent. But France will pardon us, for we are all quite willing to admit that our judgment was superficial and unenlightened, even stupid. With a shudder of anguish we watched the Huns come down like wolves on the fold. After sinking their cruel fangs deep into the vitals of Belgium, the blood-dripping pack, spreading fan-like, flung their gaunt bodies across the fields of Flanders and, in a fortnight, were howling at the gates of Paris. We thought her moral grandeur faded and her national life anemic and incapable of cohesion; but France arose, not so much a material power as a personal spirit, aflame and irresistible. Then came the miracle of the Marne, and all that has happened since has been but the extension and application of that single hour of agony and supreme self-expression.

In August, 1918, it was my rare privilege to accept an invitation to call and have afternoon tea in the home of a French officer who had been blinded by shell fire. I was warmly welcomed by

my friend and by his wife and daughter, the only son being at the front. Soon we were all seated in a cozy, homelike little living room, chatting pleasantly, the conversation gradually drifting toward the war. It did not take long for me to discover that I was in the presence of a devoted family, possessed of that fine sense of art and passionate love of freedom through which breathes the real France.

"You have made a great sacrifice—almost too great," I ventured with some hesitancy.

"No, not too great," was his quick but thoughtful reply. "For I can now see as never before the soul of my country in all its beauty struggling with a big, brutal foe. If my France is defeated it would be a moral disaster too horrible to think of. It cannot be. No, blindness is not too great a sacrifice."

"You quite agree, then," said I, "with Hilaire Belloc when he writes that the German army suggests the figure of a huge assassin, stumbling at the Marne, just as he is about to deliver the fatal blow at the soul of civilization."

"Exactly so," was his animated response. "The Hun would stab us and our rich culture, leaving only his own crude, brutal and utterly false ideas upon which to reconstruct our national life. But he has stupidly stumbled and we shall yet strangle him where he fell."

As he uttered these fine words, so expressive of the real heart of the French people, his voice was vibrant with passion, and the muscles of his face

became strained and determined. The delicate, almost frail forms of the women shuddered, and their hands instinctively clutched at his coat sleeves as if they would draw more closely under the protection of a great manhood. It was a vivid portrayal of the damnable moral tragedy that the free peoples of the world were trying to avert, and here was the secret that made a nation incomparably great—France has a national soul.

What an egregious blunder Germany made when she decided that America was too rich and selfish, too snug and comfortable, too flabby and visionless, too much a national jumble of incoherent and irreconcilable elements, too incapable of political unity and centralized effort, to oppose with the naked flesh the forces of frightfulness. Germany failed utterly to reckon with certain universal qualities of mind. There are times of moral exaltation, when men are incapable of fear. The Hun overlooked the verdict of history to the effect that it is impossible, permanently to frighten or fetter the human spirit. They seem to have been totally ignorant of the truth that in the womb of sacrifice great souls are born for noble purposes. The United States is a nation in the making. The year 1776 witnessed her political birth, but 1918 will be known as the natal year of her national soul.

To analyze the soul of a nation and determine the several elements which enter into its culture is exceedingly difficult and in a sense impossible.

There are, however, four things which are pretty clear:

1. The nation that would have a real soul culture must first have a high regard for human personality. This is absolutely fundamental. It must treat the rights and prerogatives of the individual as sacred before God.. Democracy is the collective soul of men fused and functioning as government. In France these rights and prerogatives are expressed in three magic words, "liberty," "equality," and "fraternity." In England they find expression in the Magna Charta and the "Bill of Rights." In America we have our "Declaration of Independence." Soon we shall have a League of Nations which is only another form of giving wider expression and scope to these fundamental rights of men. It is too soon to determine the new depth of meaning which the world war will give to all of these documents but one thing is quite clear; time and experience is pointing more and more to their common origin in the teachings of the New Testament.

In marked contrast to Germany's stupid characterization of American life and ideals, read this extract from a letter of a young sergeant from the 110th Infantry, of the Keystone Division. It is an attempt upon the part of a wounded soldier to interpret the mind of his regiment, and the words are so boy-like, so intensely human and generous that one canot help but feel that he has made articulate the true attitude of millions of young Americans. He has unconsciously lifted patriotism to

the realm of the moral and made it to vibrate with spiritual emotion.

"As a member of the old 'Fighting Third' of Phillie, and in commemoration of my pals who fought and fell, I can say that the boys asked for no more glorious fate. They entered into battle with a smile, and, though many fell, the smile remained, a grim one, it is true, but a smile nevertheless.

"Through close contact with death it lost most of its sting. But the unsung heroes who fought and fell for democracy, who upheld tradition, met their Maker clean. They met all moral obligations, all patriotic demands. They were men and death adds to the luster of their sacrifices. Hardships there were galore, but they were overlooked for the cause.

"It was a great adventure that they would not have missed, had they to do it over again, and they made holy the name of America.

"It is the most wonderful and sacred thing to be able to say, 'I am an American.'"

2. A second element that enters into the warp and the woof of culture is the idealism of the ages expressed in morals, art, literature, beauty, justice, and freedom. Culture is a spiritual possession inherited by nations as a sacred trust, to be utilized and enriched by the creative spirit of man and passed on to succeeding generations. Where there is true culture there is freedom of the spirit. America will become great in proportion as she

takes time to absorb into her daily life the finer elements of Latin and Anglo-Saxon civilization which are essentially Christian. The natural liking of the American soldier for this assimilating process was everywhere seen by his eagerness to read many and good books and to attend lectures on French history, manners and customs. From the discussions which followed such occasions, it was plainly evident that while the United States would contribute largely to the future of the French people, France in turn was making a richer and more significant contribution to the life of America. Culture demands that a nation learn how to consecrate its science, invention, industry, and commerce, and the extraordinary wealth and power which these things make possible, to noble ends, which means that they must be permeated with the spirit and ideals of Christ. Germany in the hour of her greatest achievement, when out of admiration for her industry and learning, men were about to give her a large place—perhaps the foremost place—in modern nations, turned suddenly from the upward path of civilization and concentrated all of her genius and power upon a diabolical war of extermination. This conduct she sought to justify in the name of a spurious "Kultur." How stupid, clumsy and mechanical the whole horrid conception was, we now can see. It was utterly lacking in spiritual values and hence incapable of a single generous impulse. In a night men dropped back into a state of mind worse than barbaric. Germany betrayed her

soul for a dream of world power. I have talked with thousands of German prisoners, some of them three years in captivity, others less than twenty-four hours behind the lines. They were all alike, sullen and dehumanized in the sense that they could not comprehend individual and national rights in the presence of brute force. The moral tragedy is complete; they have sowed the wind; they are reaping the whirlwind. All of this the American soldier has seen with wide open eyes and sensitive mind, and he is thinking, thinking deeply. In many discussion groups and conferences we talked about these things. I have seen young men shudder at the thought that America could ever barter her birthright for such a mess of pottage.

3. If religion is the life of God in the soul, expressed in worship and good will toward men, and if politics is the science of just government, then we must conclude that religion and politics have their origin in the same great fountain source, and that God deals as directly with nations as He does with His Church. If God makes Himself real to men through the exercise of duty, loyalty, honor, courage, faith and love, and in right reaction to the eternal principles of justice, righteousness and self-sacrifice, then in precisely the same way, and in no other, must He of necessity reveal Himself to the nation. Some of the clearest revelations of God's purpose in history have come through His direct dealing with the nations. In the hour of great crisis the national soul turns instinctively

to its Deity. It is impossible for a country to wage a successful war against great odds unless the national cause and ideals are rooted deeply in religious conviction. But rituals and armies are alike abominable in the sight of God when their aims are selfish and their motives unjust.

The idea of God in the national soul finds one of its clearest expressions in song. On July 14, 1918, the American soldiers joined heartily with the French in the celebration of their national holiday. At the Third Aviation Center near Issondun the observance of this day was particularly happy. A regiment of French soldiers was the guest of the American camp. The neighbors from the surrounding country had also been invited and they were present in large numbers with their baskets filled in real picnic style. Perhaps one hundred families or groups seated themselves under the trees or about the fields at the dinner hour, where they were joined by many American and French soldiers. After the noon meal the Young Men's Christian Association arranged for games, athletics and two popular addresses, one in English, the other in French. About five o'clock, the central Y. M. C. A. building was crowded with French and American soldiers, about one thousand in number. In addition to the excellent canteen service, the Association had distributed free of charge to all, large quantities of tobacco, hot chocolate and cookies.

The men were mingling with each other in a most happy fellowship when word came that the Crown

Prince and his army had begun their final drive for Paris. Everybody knew that certain carefully chosen American and French Divisions had been lined up on either side of the Marne, awaiting the coming of the Hun host. We could not escape the feeling that the destiny of civilization had again been compressed into one fateful hour and that the life of a great and splendid nation trembled and hung in the balance. The situation was quiet but intense—one calling for some kind of expression. Jumping upon a chair, I called for the singing of the Marseillais. A young Frenchman went to the piano and soon the thrilling notes of that splendid song were vibrating in every man's soul. I have never heard such singing. It was more than a song; it was a defiant challenge, a prayer, a lusty call to arms, a tremendous summoning of spiritual forces. As the last note died away like the sudden ceasing of a bugle, the pianist passed naturally and graciously into the strains of The Star-Spangled Banner. There is something indefinably grand about America's national anthem, but I confess there is also something lacking. The accustomed hesitancy near the close of the first verse was a sufficient warning. Nobody dared try the second verse—a momentary but painful silence followed, then one of the American soldiers began to sing the Battle Hymn of the Republic. The effect was instantaneous. The French soldiers joined heart and soul, carried along by the rugged, elemental force of the music. When we came to the third verse a very

dramatic thing happened. A young fellow standing near the piano raised a clear tenor voice, vibrant with emotion, and everybody listened—

"He hath sounded forth the trumpet that shall never call retreat,
He is sifting out the souls of men before His judgment seat,
Oh, be swift, my soul, to answer Him, be jubilant, my feet—
Since God is marching on!"

The chorus that followed was a glorious shout of victory, born of the conviction that defeat was impossible. In the same manner we waited for the last verse and its message reached deep into our souls—

"In the beauty of the lilies Christ was born across the sea,
With a glory in His bosom that transfigures you and me,
As He died to make men holy, let us die to make men free,
Our God is marching on!"

This time the chorus was equally strong but modulated and more like a chant. As the last notes died away one could visualize the morrow, with its shock of battle and innumerable familiar faces set steadfastly toward Calvary. Then it was that I discovered why both in the British and American armies this grand hymn had found such favor. The Marseillais is a marching host, aflame with passionate devotion. The Star-Spangled Banner suggests a stately procession, dignified and trustful, but the Battle Hymn of the Republic is a song of the national soul, a mighty Christian crusade wherein men go forth to die for God and native land. On the 19th of July the wounded men began to arrive at the hospitals in central France. As acting chaplain of the Aviation Center, I became very intimate

with many of these men. There was a large number of Marines from the Second Division who had been horribly burned with mustard gas. Often have I stood by their bedsides and held their hands and brushed back the hair from their foreheads and wiped great beads of perspiration from their brows while the nurses redressed the quivering flesh. The agony was intense, but I never heard a complaint or even a suggestion that the sacrifice and pain were too great.

4. This is the day of small nations. As the outlines of the national soul become clear, we realize that national consciousness is a necessary step in the development of society toward that final integration wherein we shall have a world brotherhood. World empires won by conquest and the subjugation and extermination of weaker nations are forever impossible, simply because they are unnatural, anti-social, war-provoking combinations. In the destruction of three mighty empires, the war has ripped the political roof from half of Europe and permitted the oppressed peoples to look up once more at the stars. To visualize the colossal consequences of this cyclonic change is beyond most of us. One thing is certain; it is bound to affect profoundly the colonial policies of Great Britain, France, America and Japan. Political justice must be fully recognized and its consequences faced squarely by these larger nations. Society seems to develop in concentric circles: first there is the individual and small groups, as the family and com-

munity, then the nation and after that still larger and larger combinations until we reach the final synthesis. Great emphasis must be placed upon the imperative necessity of every race living through completely each stage of its development. No group of people can ever take its full place in the life of the world until it has first developed a great national consciousness. By great we mean not bigness, or wealth, or political power, but great in soul qualities. The sudden awakening of subjugated people to new political and national hopes following the defeat of the Central European Empires is prophetic of a peaceful future because it is the restoration of a disturbed social order to its natural way of evolution. When a nation, however small, begins to grow in Christian culture all race antagonism and petty selfish suspicion disappears.

The world war has brought society to the place where the wide dissemination of Christian culture by education has become the imperative duty of both the State and the Church. The public school and the State university are the chief instruments of the State for this work. In the previous chapter we mentioned the necessity of the public school getting into the home in an educational way. In a very recent announcement, Columbia University has proclaimed its intention to extend its university extension work not only into various parts of the community but actually into the home thus making it possible for individuals and for families to come into direct contact with the rich learning

and culture of the schools. This is a distinct advance in the democratizing of society through education.

The Sunday school and the Christian college are the chief instruments of the Church for a similar task and in the same vigorous way these two institutions should seek out the home and the individual in the home. In fact there is a large phase of Christian culture which the public school and the State university cannot in the nature of the case teach. In particular, the Christian college must disseminate those definitely religious and Christian aspects of education which lie quite outside the province of a State institution yet which are of paramount importance to the building of Christian culture in the life of the nation. We refer especially to the development of Christian leadership. President Thompson, of the Ohio State University, has recently made the following utterance: "Let it be kept in mind that the Christian college is the organization selected by the Church through which an intelligent effort is to be directed in the preparation of the children of the Church for service. No other organization will even undertake this work. However hospitable state universities may be to Christian effort on the part of the Y. M. C. A. organizations, to student pastors, or to other religious activities, they will never undertake to supply leaders for the Christian service of the world. They never will be the centers where evangelical Christianity will be the aim and purpose of intelli-

gently directed effort. The Church must recognize her own colleges, then, as the selected institutions where Christian leadership will be highly esteemed and where the entire organization will be in harmony with Christian aims and purposes."

A French officer was asked this question:

"Tell me frankly, Major, what is your opinion of the American boys?"

"I will tell you," he said, with a twinkle in his eyes. "They eat too fast; they gobble their food and are gone. I wonder that America is not a race of dyspeptics."

Then he laughed heartily, while I had visions of white kitchens and haunting memories of quick lunch counters and "automats."

"But this is only a symptom and not a disease," he continued, then, growing serious, he made this most significant statement: "I confess that when I began this work I had a suspicion that I would find the American youth dominated by a sordid materialism, but I have been happily disappointed. They are, by nature, genuine idealists and, if your national educators know their business, it will be possible in the next half century to make America the center of the most lofty and enduring civilization of history." Later on I discussed this same subject with a professor of history in the University of Lyons, and again with a professor of economics in the Sorbonne and they both expressed the same possibility regarding the future of America.

IV.

THE UNIFYING ELEMENTS IN CHRISTIANITY

NOT only has the war given a deeper spiritual content to the meaning of the home and the State but it has also made necessary a more spiritual interpretation of Christianity. One did not have to be in the army very long to realize that he was in contact with a vital and natural expression of the religious life of man, quite unique but nevertheless deep and genuine. That the expression of religion in the army was not dependent in any very large degree upon the outward forms and shibboleths of organized Christianity only enhanced the value of the experience, for it revealed two important facts essential to the method and program of religious education. It revealed the fact that men are naturally and spontaneously religious and that the war did not destroy but rather confirmed their deepest religious convictions. It also disclosed the priceless truth that these religious experiences through which the men passed form the underlying, unifying elements of the Christian religion upon which all men may unite and in which all men naturally and normally participate whenever the religious impulses and motives are properly quickened. The value of all this for religious

education is significant. It is our purpose in this chapter to seek these unifying elements in a study of what may be called typical religious experiences in the army life.

On Memorial Day, 1918, a regiment of French soldiers came to the Third Aviation Center to join with the Americans in remembering the noble dead. A committee of the Army, the Y. M. C. A., the Knights of Columbus and the Red Cross had arranged the exercises. The Third Aviation Center was located in the open fields in central France and the fresh sweet air was redolent with the breath of flowers and vibrant with the song of the meadowlark, the blackbird and the vireo. All regular activity was suspended for the day. The men formed in line, and the stately procession wended its way out of the camp and along the country road, past fields of blooming clover and ripening grain to the distant hilltop where, close beside a beautiful grove, the Government had selected a site for a cemetery. First there was Mass said by a Catholic priest, after which came the reading of the President's proclamation, a brief address and prayer by representatives of the Y. M. C. A. The commanding officer of the French regiment spoke feelingly of the occasion and pointed out that through mutual suffering and sacrifice the nations were being drawn into a common fellowship. Then, as the band played softly, fifteen American women representing the Red Cross and the Y. M. C. A. came forward and strewed wild flowers upon each grave,—white field

daisies, the blue cornflower, and blood-red poppies.

It is imposible to convey to the reader the profound impression created by this service. There was a sense of elemental oneness and religious reality that baffles exposition. Sixteen nationalities, nineteen religious denominations, the blended strains of five great civilizations, the humble peasant yonder in the fields, the flowers, the birds, the illimitable sky, the living here and the living over there, that myriad martyred host of all the ages who have died for the world's redemption from tyranny and sin—all these seemed fused into a great spiritual unity. "Behind and beneath all our inherited or intellectual differences there is an identity which is indigenous to the human spirit, a postulate neither theological nor ecclesiastical, reached neither by logic nor by experience; but an enveloping and penetrating necessity holding us together as gravitation and cohesion and chemical affinity bind all physical substances. It may be described as the instinct for establishing and retaining contact with the Supreme Being."

This revelation of the oneness of religious experience is a distinct gain from the war. The evidence was on all sides; we could not escape it. There was another day in particular where this fact was indelibly stamped upon my mind. I awoke early one Sunday morning in Boulinville, a small village just back of the lines in the St. Mihiel sector. The German guns were dropping shells all about the region, and every few minutes our own artillery

would reply. One of our companies had been badly gassed four days before, and fifty-two men had died as a result. I felt impelled to go out onto the hill-top and spend an hour beside the new-made graves. On the way five soldiers joined me. To the right of the road and just out of the village is an old French cemetery enclosed by a high stone wall. Just as we were passing this a huge shell landed in one corner, overthrowing and breaking two large monuments and tearing a big hole in the ground some six feet deep. Crossing the road, we entered an opening in a hedge which surrounded a German cemetery where were buried about a thousand soldiers. The hillside was terraced and beautifully planted with flowers and shrubs. Several granite columns marked the resting places of officers. Climbing the hill and coming out into the open ground, we found ourselves in the presence of more than a hundred graves, where lay the bodies of our own American boys. Fifty-two of them were freshly dug, and the almost constant rain had made a sea of mud. One could not escape the feeling that he was on holy ground. From one grave to another we passed, reading the names and thinking. Coming to the large wooden cross in the center of the row we stood silent for a few minutes, then coming close together and placing our arms over each other's shoulders, forming an interlocking circle, we prayed, first silently then audibly. There was nothing formal about it. We just felt that prayer was the most natural and real way for our

feelings to seek expression. We prayed for the mothers back home, for the cause for which our comrades had so nobly died, and then we reconsecrated ourselves to the unfinished task. It did not occur to us to ask what theological or ritualistic differences separated us from the same God, and yet it turned out that we were two Presbyterians, two Roman Catholics, one Lutheran and one Hebrew. This was only one of the thousands of incidents which prove not only the oneness of religious experience but the further fact that prayer is the primary form of its expression. Men are born to pray as the flower turns to the sun.

On returning to the village I went to the Knights of Columbus building, where we were to hold our Protestant service. This was the only building in the village left intact and not occcupied by the army. We had been very graciously invited to occupy it from ten to eleven o'clock. Everything had been made ready for us, and the K. of C. man ushered the boys along the dark narrow hallway and upstairs to the small room. The attendance was as large as the military authorities would permit, for there was considerable artillery action going on at the time, three large shells landing within one hundred yards of the building and emphatically punctuating the sermon. There were seven nationalities, eleven states and six denominations represented in the group of twenty-five men. We got very close to Christ that morning, these lads

with their souls shining in their eyes and a deep inarticulate hunger after God in their hearts."

In the afternoon I jumped an army truck going south and by nightfall was at a large hospital. One of the Protestant chaplains was ill, so I took his place and conducted two services. The second of these was held in a barn-like structure in a section of the hospital assigned to a Roman Catholic chaplain. This man of God knew of the illness of his fellow chaplain and had made all of the preliminary preparation. When we arrived all was in readiness and we were cordially welcomed. We had no musician with us, so the chaplain hesitantly offered his services and was greatly pleased when we accepted. He took his place at the piano and not only played but led the singing in a clear tenor voice. These were the hymns he selected, "Jesus, Keep Me Near the Cross," "Nearer My God to Thee," "Jesus Thou Joy of Loving Hearts," "What a Friend We Have in Jesus." and "When I Survey the Wondrous Cross." Just as the meeting closed word came that in one of the hospital wards eight men were dying of influenza and pneumonia. Thither the chaplain and the Y. M. C. A. man went, and together they ministered to the spiritual comfort of the dying boys. Outside the rain was falling pitilessly and the chill air was most penetrating. As we stood shivering for a moment beside our old flivver, the chaplain took my hand in both of his and with a warm pressure said to me, "I am so glad you came. It has been good for us to work together.

After all, we worship the same Christ and are going to the same place. I foresee a new day ahead for the Church."

That night I unrolled my bed and lay down to sleep in a big bare room, all that was left of an old convent destroyed by exploding bombs. The rats and the bats held high carnival, for no light was permitted on account of threatened air raids. Completely exhausted from the day's blessed effort, I soon fell asleep. In my dreams I saw the heavens open and a great host coming upon the clouds, rank upon rank and file upon file. They were not conventional angelic forms with wings, but soldier lads of all nations, with transfigured faces and glorified bodies, marching out to fight the forces of spiritual wickedness in high places. In their midst went one like unto the Son of Man, and as they moved along they sang as did the angels on their great Lord's natal day. "Glory to God in the highest, and on earth peace among men in whom He is well pleased."

Oh, men who believe in Christ, why do we stupidly try to deny the fact that Christianity is a seamless garment, to tear which is to destroy; a living, pulsating body one dare not mutilate by theological vivisection or ecclesiastical amputation; a creative and reconciling force, a luminous personality, loving men and living in our midst as friend and brother.

Not only is Christianity a deeply spiritual force incapable of division into jealous and competing

sects, but it is also totally independent of time and place and form. Sometimes the method of expression is elemental, crude and effervescent; again it is simple, unadorned but direct and vital. Often public worship takes forms that are intricate, formal and denatured; on other occasions it is stately, sublime, enduring. If the war has taught us one thing it is this, that every time men try to confine the devotion of the human spirit in a rubric or a ritual, a genuflection or a gown, a creed or a cathedral, it eludes their effort, leaving eventually the empty husk.

The expression of religion is often crude, grotesque and even humorous, except to the simple-minded folk who engage in the exercise. On the transport going over to France we had about eight hundred negroes, mostly of the unlettered, superstitious type. One night the ship ran into a heavy storm which immediately started a camp-meeting in the lower hold. Word came to me about the gathering and I went down and watched the performance. In a small open square in the center of the hold were gathered about one hundred colored soldiers, while on every side were three tiers of bunks, many of them occupied by sea-sick men. In one end of the room several card games were in progress; the atmosphere was rich and nutritious after a fashion, while hallelujahs and expletives filled the air in unabashed confusion. I noticed that as the storm increased in fury the meeting grew in intensity and numbers, while the card games

suffered from numerous desertions. At last the entire group fell to their knees and began a weird, rhythmic prayer which consisted of the repetition of this sentence:

"Oh, Lord! Don't sink dis ship! Oh, Lord! Don't sink dis ship!"

The volume of earnestness and the cadence rose and fell with the tossing of the vessel. Suddenly the transport leaped forward and upward on the crest of a high wave. For a moment it seemed suspended in the air, when another wave struck it furiously from in under. It was a vicious spank: the timbers groaned and creaked as if the ribs were being torn asunder, then came a violent spell of plunging, and we knew what it was to be caught in the "barbarous mishandling of the sea." For a moment a fearful silence reigned, and black faces blanched on the verge of panic; then a big, sea-sick negro lying on one of the upper bunks gave vent to this pathetic petition. Three times over he moaned, rythmically:

"Oh, Lord! Sink dis ship! Oh, Lord! Sink dis ship! Oh, Lord! Sink dis ship and forgib de men what sent us out on dese troubled watahs!"

In spite of the grotesque humor of it all we cannot deny a certain element of reality in such a scene. I saw these same negroes take a man's full share in the beating back of the kultured assassins of Christian civilization.

The celebration of the Holy Communion within the army has deep significance for our present day

and reveals the third unifying element in Christianity. It was observed in the open air by the side of a great cannon, in caves, dugouts, subterranean forts, army barracks, Y. M. C. A. buildings, K. of C. huts, hospitals, churches and cathedrals. One of the most inspiring services it was ever my privilege to attend was held in the Y. M. C. A. auditorium at Camp Dix, New Jersey. One hundred soldiers formed a chorus back of the communion table. Representatives of nine denominations conducted the service; sixteen army officers distributed the elements and eight hundred and twenty-five men partook of the sacrament. Similar services were held at many points in France. Upon one occasion a prominent Episcopal clergyman united with me in the celebration when one hundred and seventy-five men came forward and knelt about the improvised altar. At a delightful communion service arranged in a little French Protestant Church, by the pastor and the Y. M. C. A. secretary, I counted ninety-four commissioned officers and many privates who, together with the congregation, gathered within the chancel to receive the elements.

All of this bespeaks the vital character of the sacrament and the deep desire of men to find a common fellowship in their direct communion with Christ. But it was not always so. In one of the prominent English-speaking Protestant churches in Paris I counted one hundred and fifty-six soldiers and officers in attendance upon the

service. After a perfunctory invitation to remain for the communion had been given, and during the singing of a dismal, uninspiring hymn, all but six of these men left the building. One Sunday morning I attended the early Mass at one of the largest and most influential cathedrals in France. Nine-tween American soldiers were present; seven of them left the cathedral, walked three blocks and attended a Mass being celebrated in a Y. M. C. A. hut by a Catholic chaplain, seven hundred and fifty men being present. Several army officers with strong religious tendencies have told me that upon their return to America, the icy formality of the communion service in the home church had proven unendurable. The disappointment was bitter; back of the symbolic elements, the preacher still droned a few unctuous generalities, while, beneath the blue stars turned to gold, an exorbitantly paid quartet sang, one at a time, two at a time, and then all together, as if peradventure God were sleeping and needed to be awakened, or at enmity with man and calling loudly for special placating. Instead of a simple love feast where, in direct communion with the Divine, friend holds fellowship with friend, and then goes forth to die, they found a performance. We have all read of the sergeant of the British Regulars who, seeing a number of gas patients die, after long hours of horrible agony, exclaimed:

"This sort of thing makes me want to suffer everything for everyone once and get it over!"

Such a man, who has seen with the eyes of God into the very heart of Calvary, will demand a most vital communion service.

In the midst of glorious self-sacrifice, it would be strange indeed if the law of the Cross had not received new interpretation. In Marseilles they are just finishing building the most beautiful cathedral in western Europe. There is a marvellous blending of strength and spirituality in the heavy marble columns and gracefully carved arches. The mosaic work is among the most exquisite in existence; one stands enraptured before its delicate tracery. The gold work upon the altar is surpassingly fine and very costly. As the glory and greatness of it all grew upon me, I turned with enthusiasm to my guide and asked:

"What artist wrought such wonderful interior work?"

"Why, do you not know?" was the surprised reply. "It was Godard, the great artist. He was still working upon his task when he left for the army. He was killed in action."

I have thought much upon this incident. Here was a great soul who had penetrated to the very center of Christianity. Of what value are great temples and golden altars and cherished creeds if the men who make them are not willing to go out into the world and live the life they symbolize, even to the giving of life itself. With wonderful clearness men in the army came to see the deeper mean-

ing of the Cross and its central place in the religion of Jesus.

We have heard much of the doctrine of non-resistance, and some thoughtful people have found real difficulty in reconciling it with entrance into the world war. The following is a quotation from a book called "The New Opportunity of the Church" by Robert E. Speer: "The Cross represented the principle of atonement. Christ suffered that men might not suffer. He met the anguish of separation that man might be delivered from it." "In my thinking," writes a thoughtful Christian lawyer, "I have felt that perhaps the most succinct statement in reply to the suggestion that it is inconsistent for those who are opposed to war as itself an evil, yet not only to submit to the war, but enthusiastically to support it, is to point out that a war to end war is no more anomalous than is the death of the Lord Jesus Christ to end death. The whole scheme, as I interpret it, of our Christian faith, implies that. The sending of the Son of God to earth was, in the purpose of the Father, to make Him a Saviour and Lord; to destroy the enemies of man, sin and death; in the accomplishment of that purpose, He who knew no sin was made sin for us, and He who was the conqueror of death died for us. If this war is really waged as a righteous war, it has in it all the elements, not of a crusade to recover an empty tomb, but of a sacrifice unto death to break the bonds of human enslavement." The average soldier has found little trouble in this connec-

tion. This is how he solves it. A young infantryman, the son of a Texas minister, stepped up to the Y. M. C. A. canteen one evening. He had been wounded in the side of the face, and his cheek was badly disfigured.

"I'm going back to the front tomorrow," he volunteered with enthusiasm.

"Good for you, old chap! I am glad you are well once more." Then as my eyes fell upon the scarred face, I said, "Heinie evidently gave you a bad slap on the cheek. You will no doubt remember him tenderly for that."

"Yes, I will," was the quick decisive rejoinder. "And I'm going up to the front and turn the other cheek to him—but I'll give him hell while he's slapping me."

The idea of non-resistance was not absent in this lad's religion, but down under it was a positive ethical force compelling him to be loyal to duty and true to his ideals, and to strike unrighteousness, injustice, lust and cruelty wherever they showed their poisonous fangs. Such a soul, utterly fearless and reliant upon a just God, must needs cry out against a milk-fed religion that would lie down and let organized sin stalk across the mutilated bodies of little children and old men and women.

When the war broke out, men were asking, "Why has Christianity failed?" Today they are saying, "Give Christianity a real chance in the world." But what do they mean by Christianity—an ecclesiastical organization, a creed, a sect, a formal wor-

ship? We do not think so. These may or may not have their place in organized religion; but down under them and apart from them the soldier has found a great unifying element which is clothed with all the authority of God and which is the common possession of all men. These spiritual and ethical elements in Christianity are universal, and, because of this, they prove a binding and cohering force in social life. Where there are social groups larger than that of a single nation, we usually find that the various elements are held together by one or more of five strands. They are bound together by race, by commerce, by culture, by religion, by military force. No one of these alone will suffice, but of the five, religion is the least dispensable. Possessing as it does so many universal, reconciling elements, Christianity is an absolute necessity if a World League of Peace is to be permanently established. To the statesman, the diplomat, the soldier and the preacher let this be said with ever-increasing emphasis: The first and biggest task of civilization is to make men everywhere conscious of the presence and claims of Christ, for out of this fellowship of Christ comes the sense of world brotherhood.

We have tried, in this chapter, to indicate six aspects of Christianity as the soldier has come to understand it. 1. The religion of Jesus is an underlying spiritual reality, a unifying force in the world incapable of division into sects and independent of time, place and form of expression.

2. Prayer is the most natural form of religious expression. 3. Christianity is a direct communion with the Father, through Jesus Christ, by friends who recognize a spiritual brotherhood. 4. The soldier sees in Christianity a law of sacrifice which is above every other claim and which cannot be evaded by any one who bears the name of Christian. 5. To the man who has faced death for his ideals, Christianity is a tremendously ethical, a mighty militant force to be applied to social living without compromise. He has seen the so-called futile dreams of the Galilean come true and he now knows that Jesus meant that the Sermon on the Mount should be lived. 6. With the vision of a seer the lad behind the guns beheld the world of nations at peace, bound each to the other by a common religion, the essence of which is the Fatherhood of God and the brotherhood of man.

VI

PETER UNDER SHELL FIRE

SHORTLY after the entrance of America into the war, there appeared in the *Atlantic Monthly,* an article entitled "And Peter Sat by the Fire Warming Himself." It was a vigorous and brilliantly written attack upon the Church for sitting comfortably and indifferently by the fireside while the world was being crucified. The article was bitterly resented by many, and carefully discussed by others—some favorable and other unfavorable. While it contained many things that were true, much of it was overdrawn. Upon the whole it produced a very salutary effect upon the mind of the Church. The war brought the Church under the shell fire of a vigorous, constructive criticism; but it is also true that thousands of Church leaders went under shell fire from enemy guns while engaged in a splendid sacrificial service. It is the purpose of this chapter to present both sides of this question for they both have a very direct and vital bearing upon the future of religious education.

The Church is the mystical body of Christ and as such it has a very large and vital place in the hearts and minds of men. Far more than they think and sometimes more than they are willing to admit the Church fills a large place in their lives.

I was particularly impressed with this fact while one day making a visit to the ancient cathedral in Verdun. Slowly we climbed the hill, winding our way through narrow deserted streets and past battered buildings until we stood beside the old cathedral. Shell-fire had not spared this ancient shrine of worship. The roof had been shot away and part of the wall was damaged, but the chancel had not been touched, and over the altar, in undisturbed repose, hung a large crucifix, reminder of the indestructible love and mercy of God. From our vantage point we could look upon a vast area and as we did so we were conscious that we were beholding ground made sacred by the men who had said to Germany's armed host, "You shall not pass!" Three hundred thousand of the finest sons of France were sacrificed to make good that determination and now upon the same spot the best blood of America was being poured out lavishly in one final effort to overthrow the brutal tyranny of sin and autocracy; such is the precious price laid upon the altar of vicarious sacrifice for liberty and redemption. Beneath the shadow of the old cathedral cross I looked out upon the field of battle. To the east and high in the air were the American observation planes. The frequent puffs of yellowish white smoke all about them gave evidence that the German air craft guns were busy. To the north the Meuse wound like a silver ribbon amongst the hills and steep cliffs. On either side one could see men moving here and there, and an occasional

cloud of smoke and dust indicated the points of possible conflict. Many highways were visible, all crowded with an unending stream of traffic, motor trucks, artillery trains, horses, marching men and swiftly moving ambulances. Here and there we got a glimpse of the thousands of engineers building roads and bridges and various fortifications. With the methodical persistency of ants, they toiled night and day, in the mud and the dust and the confusion of traffic—digging, burrowing, breaking stone, chopping, building, and all the while making a superb contribution to the winning of that greatest of all battles of the war. To the northwest Montfaucon loomed clear against the sky. From this high point of vantage the Crown Prince directed the Battle of Verdun in 1916. Here also the Seventy-ninth Division received its first baptism of fire and blood, wresting this strategic ground from the Hun after two days of desperate fighting. Beyond lay the dark outlines of the Argonne Forest about Apremont and Grand-Pre. Here the Third, the Forty-second and the Seventy-eighth Divisions were pushing forward slowly, fighting for every foot of the ground while the rumble of the guns came up out of the depth of the forest and reverberated along the hills like thunder from out the caverns of some vast deep. As the evening shadows fell and the outlines of those seemingly impregnable hills became enveloped in darkness and death, my heart almost failed me; for only three days before a French artillery officer had expressed

to me his fear that the Americans would never be able to accomplish what to him was an impossible task. Again I looked at the battered old cathedral, the altar and the crucifix and I seemed to understand, as never before, what Jesus meant when He said to Peter: "Upon this rock will I build my church; and the gates of Hades shall not prevail against it." The Church is built upon the rocklike foundation of a two-fold faith, the unfaltering faith of men in the sacrifice of Christ and the undying faith of Christ in the heroism of men.

Three weeks later to a day, the armistice was to go into effect at eleven o'clock. Five minutes before eleven, soldiers from all nations began to gather about the old cathedral in Verdun as if drawn by some mysterious magnet. The following by B. C. Edworth, in *Association Men,* is a vivid description of what took place: "The firing all along the line was intense and heavier than usual right up to the appointed minute. Then, as suddenly as though God Himself had dropped a wet blanket over the crackling flames of Hell and at one blow had extinguished them all, the firing and the rumbling immediately ceased. Then from the forty bells high in the still untouched towers of that old cathedral at Verdun, which had witnessed the most heroic sacrifice of life and love save that on Calvary alone, pealed forth as did the voices over the Bethlehem hills, those silver tones that once again were saying, 'Peace on Earth.'"

The men were joyously and deliriously leaping about, yelling, and shouting, and singing, and kissing one another. Slowly those heavy cathedral doors were opened and in rushed about six hundred of the Allied soldiers. Dr. Oscar Maurer walked to the altar rail and knelt there, praying the prayer of a sincere Christian. As he rose he turned, and all was quiet. He said, "Boys, I believe we all want to sing and that we ought to sing the Doxology." As though it had been arranged, an English soldier with a splendid tenor voice started that wonderful paean of praise, "Praise God from whom all blessings flow," and everyone who knew the words joined him in the singing.

"At its close, Mr. Maurer lifted his hands, intending to speak. Not misinterpreting but rather interpreting more deeply the meaning of the man, Mohammedans, Catholics, Jews and Protestants, as well as the unbelieving brothers, bowed their heads and fell on their knees. And there, in that ruined place, six hundred soldiers knelt, Mohammedans bumping their heads on the stone, Catholics devoutly crossing themselves, and Jews and Protestants with hands clasped and faces shining, their eyes lifted to heaven. Dr. Maurer led in that ever-wonderful prayer, 'Our Father who art in heaven.'"

In sharp contrast with the above pictured scene of men at prayer, one reads with a feeling of bewilderment, the following description of men by an experienced chaplain in the British Army:

"This chapter is about the men who do not profess to be religious. That is to say, it is about the majority of the men in the country—the majority in the army, or in any public works, or in any trade or profession.

"I have known really half a battalion profess faith in Christ by sitting down together at His table. I have also known where not ten per cent. would take advantage of any religious privileges offered them. And I have never heard of any battalion where a numerical majority of the men were willing to profess faith.

"It was the great good fortune of chaplains at the front that they got to know well many of that majority. They mixed with men with whom at home they could never have mixed. They came to understand and like scores of men who, in civil life, had given all parsons a wide berth.

"It was, of course, a breezy experience to live with them. Most chaplains heard enough swearing in a week to keep their hair on end for the rest of their lives. Many of them learnt priceless home-truths through talks with soldiers who were just drunk enough to be confidential and unreserved. Those who were of the 'pale young curate' type must have been sadly shocked at the amount of horseplay and rude speech they witnessed.

"But what of the actual men who live beneath this strange veneer of rough speech and manners?

"Well, of course, they are of all types and kinds. A few are low in mind and mean in conduct—

dodgers, and shirkers of the worst sort. A few are as unattractive as the human being can be. But many also are amazingly attractive—sunny in nature, witty, cheery, and full of kindly instincts. Some are dull and ignorant, but many are alert in intellect and have well-stored minds. Some are gross, but many are refined in feeling. Some are noisy, and some are quiet. Some are sly, but many are open and honest in heart. Most seem careless and thoughtless, but many, in fact, live their lives according to definite principles.

"And yet they have this in common, that they remain apparently stubbornly indifferent to the appeals of religion. They do not join churches, and do not seem interested in religious truth.

"Why is it? The conventional explanation is that they are in self-will refusing to submit to God, that they are worldly in mind, that they love pleasure more than God, that they continue in sin by definite choice, and shun religion because of its moral restraints. Alas! there is truth in these charges. The natural man may be very attractive and yet live in enmity towards God. Love itself could not deny that many men in the army *are* resisting God.

"But do these charges express the whole truth? That is just what a chaplain's life constrains him to doubt. For these men have such splendid virtues —all the more splendid because unconscious. They are heroically patient under horrible hard-

ships, and even when they do 'grouse' they go on to do their duty.

"It is hard to say about them in the mass that they are just sinners defying God. It is indeed flatly impossible. In many ways they are so near to Christ though they do not know it. They bear each other's burdens, they rejoice evermore (or very nearly so). They endure hardship, they practice charity, and love mercy. They are without hypocrisy, or any false pretences, and even when they sin, they sin like children of nature—going astray like sheep. They are innocent of the subtle artificial and deceitful forms of sin that are so common among Church members. It is strange indeed that they have not understood Christ.

"The pity of the situation is only increased when we inquire as to what the average man does already believe in. He thinks he does not believe in religion, but he does in his own quite definite way believe in God. He is very ignorant about God, and knows not how he may find Him. But not five men in a thousand have any real doubt about His existence. Further, he has discovered at the front how truly man needs God. He has stood before death—near and naked, and has felt all his old securities falling from him. He has held out groping hands towards his Father, and has sometimes prayed, though at home he never prayed.

"Further, though he is a careless being in many ways, he does not believe in sin. He may drink and swear, and defile his tongue with horrible obsceni-

ties—he may be sexually uncontrolled, and may have stained his life with some very ugly night of 'skiting,' but he does not believe in these things. He knows they are wrong?"

This analysis of the majority of the men in the British army is, we believe, fairly correct of the French army and to a lesser degree of the American army, and of the thousands of men who helped win the war in shipyards, factories and on the farm. There were in the army multitudes of splendid Christian men, noble, vigorous and influential who openly acknowledged Christ and who respect the Church. But the large majority, while they instinctively believe in Jesus and Christianity, do not regard the Church very highly, nor do they have any real interest in religious things. It is important that we, who believe in the Church and love the Church should find out why this is. After talking with thousands of men and after discussing the problem with many chaplains and Y. M. C. A. secretaries, both ministers and laymen, the following four reasons are put forward:

1. Men do not object to the Church as the spiritual body of Christ; their criticisms are leveled at the organized Church as they know it. The most outstanding objection of the masses of men to the Church as they know it is that the Church is controlled by an ecclesiastical organization that has always supported the autocratic and militaristic forms of government. In this contention they are supported by history. The growth of the early

Church during the first three centuries was phenomenal, and the membership was recruited very largely from the type of men who now oppose the Church as they know it. There are many reasons: the Church was near to the real Christ and felt the immense spiritual potency of His person. The Church stood for a vigorous, aggressive, religious life that challenged to the utmost the moral energies and courage of men. Her government was democratic and she stood unequivocally for a new social order. The early Church had a passion for democracy wherein men would love and respect one another, become self-governing, share the world's wealth on a just and equitable basis, and where all aristocracy of cast and culture would disappear. It stood for a society "where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman; but Christ is all and in all." Such a Church soon became a mighty power, mistrusted, feared and then hated by Rome. At first Rome killed the Christians, then she caressed them, and finally getting control of the government of the Church, perverted it to her own purpose. Rome autocratized the Church in order that the Church might not democratize Rome. If the Church had kept true to her original course she would have democratized all Europe and Asia in a thousand years. Instead she has been the bulwark of autocracy and despotism for fifteen centuries. Roman Catholic Christianity, Protestant Lutheran Christianity and

Greek Catholic Christianity have been lined up solidly behind the Hapsburgs, the Hohenzollerns and the Romanoffs, and this is the reason why, after two thousand years, all Europe lies weltering in her own blood. Today there is a Church political party in every country in Europe seeking to gain control of the government, and the same condition exists in this country far more than we dream. Men would be amazed and embittered if they could but realize the degree to which Ecclesiasticism seeks to dominate our Republican institutions. France is religious at heart and instinctively believes in the religion of Jesus, but the great masses of the people of all classes are deeply imbued with a profound mistrust of the political ambitions of the Church. They cannot discriminate, but attribute ulterior motives to all Churches. To the average Frenchman, the Church stands for the rehabilitation of autocracy.

In very much the same way selfish corporate wealth has sought to dominate the Church in order to muzzle the voice of the pulpit, and neutralize, if not stifle, the democratizing influences of Christianity. To this effort the vicious system of pew rentals has unwittingly loaned itself. The same criticism is often heard against a snobbish and spurious type of culture that too often dominates some churches. The whole gist of the criticism is this: the autocracy of ecclesiasticism, wealth and culture has kept millions of good people from the fellowship of the Church. The Church

must democratize itself if it would win the thousands of people now outside its direct influence.

In answer to this criticism there are those who contend that you must have authority in religion and that ecclesiastical bodies provide that authority. It is true that, in all questions of morality and religion the Church must speak with absolute authority, but not with the authority of men. The real sources of authority in the Church are the inward authority of the Spirit speaking through the collective experience of men, the authority of the revealed Word of God, and the authority of the character and Spirit of Jesus Christ. Instead of objecting to this kind of authority, men demand it and are willing to obey whenever it is clear to them that the Church is speaking with such authority. Again, in all matters of Church organization autocracy exercises authority in spite of the will of the people; the governing authority of democracy is the will of the people.

Another reason why men hold aloof from the Church as they know it is that they instinctively feel that a church hopelessly divided into jealous, contending sects is a false witness of their common Lord. They seriously question the Divine credentials of the Church and of the Lord she represents, just as Jesus said they would do. Men in the army have shared a common religious experience far more profound than we think, and they have seen clearly some things that the Church cannot see. It is therefore going to be increasingly difficult for

any Church to appeal effectively to men on the ground that it possesses any truth or blessing not possessed by all churches. The experience of men in the army absolutely refutes any such claim. What, therefore, is the ground for further separation? I have had many men in the army say to me that in their opinion it was traditional piddling and prejudice and ecclesiastical interests. One keen intelligent officer put it this way: "The reason why the denominations don't get together is because a lot of frock-coated ecclesiastics are afraid they will lose their jobs." The moral and financial waste that comes from divided interests and overchurched sections is becoming so apparent that laymen are losing patience.

The war has given the world a glimpse of the power that a united Church can exercise; division and rivalry is therefore reprehensible and worthy of severe condemnation. A divided Church cannot even save itself, let alone the world. The brightest hope upon the horizon is that men see this ugly fact and are trying to remedy it. But how shall Church union be brought about?—that is the question? Some are trying to bring about union by vivisection. The different denominational bodies are placed upon the dissecting table and an effort is made to eliminate this difference and that peculiarity until a common anatomy is reached, but always and ever there is left nothing but bones. Others seek union by the mechanical adjustment of variously selected parts. They would take a Presby-

terian cylinder, a Baptist radiator, a Methodist carburetor, a Congregational transmission and some Episcopalian spark plugs and out of these they would construct an engine. We might call this an attempt at union by disjunction. There is a more vital way. Every thoughtful person realizes that the world has been passing through a real religious experience. This experience should be given a common interpretation and made the sole basis of Church union. Again men have seen the great Church of Christ forget all of her differences and suddenly marshall her forces for the accomplishment of a single goal. *What the Church most needs today is a group of preachers and teachers who will interpret the new religious experience of men in terms of a common faith geared to a common task.* There are in existence three organizations which can make possible this vital union of all Protestant bodies; they are the Federal Council of the Churches of Christ with its Inter-Church Federation, the Young Men's and Young Women's Christian Associations, and the United Sunday School Bodies of North America. A little reflection upon the representative character, the particular scope of activity and the immense mobility of these organizations should convince almost any earnest-minded person that if they could be unified in a common program, they would make a tremendous impact upon the life of a community.

2. Frankly the average young man who was in the army, also the one who remained at home, is

not vitally interested in the type of religious life which the Church offers to him. In the first place he has the feeling that it is the religion of older people who do not understand and appreciate the viewpoint of young people. It is a life of tradition and custom and so lacks the fire of emotion and the readiness to try new ventures of faith or to adapt itself to recent changes in the environment. As one hears these criticisms of the Church he is forced to acknowledge that of many churches it is all too true. Since returning from France I have made an analysis of the honor rolls in several churches and have found that out of a list of seven hundred and twenty-four names on these rolls, there were only two hundred and eight who could be called active members of the Church in any one or more of its departments. The pastors admitted that many of them never came near the church nor were they able to interest them. One minister told me that he had received seven letters from soldier boys who resided in the neighborhood of his church of whom he had no record of any kind. They had attended the Sunday school when children and wished to be counted as one of the congregation at the front. All of this goes to show that the Church has too much repressed the enthusiasm, the exuberance, the joy, the daring and the restless, active spirit of youth; and in so doing has lost them for her service.

There are many people who attend church for strength because they are weak and weary, for con-

solation because they are sorrowful, for mercy because they carry the secret burden of a great sin and God knows they need all the direct help the service and the sermon can give them; but I am wondering if they would not sometimes be quite as much helped by experiencing an infusion of the joy and vigor of youth. A discerning chaplain has stated the idea in these words: "What is wanted in the fellowship of most congregations is just the influx of a great wave of young, fresh, vigorous, and healthy life. We need the new emotions, new ideas, and new purposes which the young would bring with them. We all need them. Our elderly folk of both sexes need just such a stimulus, and would rejoice in its bracing effects. They do not consciously want to repress and repulse youth with its charming new vigor; and they really need contact with it to save them from dullness and spiritual dryness. Yet unconsciously they have repulsed youth. They have been suspicious and distrustful towards it, and the results have been fatal both to them and the young."

3. Men are social beings and they hunger for vital fellowship. Instinctively men feel that because God is our common Father and we are all spiritual brothers in Christ, the Church should be the most genuinely sociable place in the world; but alas, they know it is often almost frigid. Now the war has given millions of men a deep insight into the true meaning of fellowship. They know what it is to be comrades, to suffer and to share together

life's interest, pains and joys. I have seen hundreds of men come up to the canteen counter in small groups and spend their money as though they had a common purse. These men have come back to their homes cured of much of their selfish individualism and eager for the higher comradeship which life can offer. They will go where they can find it and no place else. The Church will have to supply this same vital comradeship if she expects to hold many of these fellows. This raises the whole question—Does the Church really care for the poor and the stranger to the extent that she wishes to fellowship with them on the basis of a real brotherhood? There are thousands of people who think that the Church does not care. They have tried it once and they know. They were very frankly not made welcome, or else the welcome was so insincere that it repulsed them. There is no power in the world to redeem men like the power of a spiritual friendship, and the Church should make a superhuman effort to break down this barrier that keeps so many men from the Lord who came into the world to be the friend of all. Fellowship is something more than an effervescent expression of good will, as a glad handshake, a slap on the back or a "God bless you, brother." It is all of these and something very much more definite and tangible. Christian fellowship is intimate acquaintance, personal regard, mutual helpfulness and above all loyalty to each other through loyalty to a common cause.

The war has done much to make a real fellowship possible between ministers and men. Many ministers and church officials working in France as chaplains, Y. M. C. A. secretaries and Red Cross directors got a new insight into the moral and religious life of men. Some had little difficulty in adjusting themselves to their new life, others had to undergo a profound remaking and it was amazing to see the changes that sometimes took place as men marked with professionalism and narrow puritanic ideas emerged once more into the broad, deep current of a real, red-blooded religion. Many a preacher had his fundamental conception both of men and of religion entirely reformed. One minister states the case illuminatingly as follows:

"In the face of war's brutalizing influences, in the face of much that is bestial, profane and disgusting, I came back inspired as never before in my life by the revelations of idealism, sacrifice, depth of character, and possibilities of achievement in our American men in the mass. Their willingness to suffer hunger, cold, fatigue, sickness, and wounds with never a murmur of complaint gave me often a sense of being present at a sacrament. Europe is either a shambles or a shrine according to your point of view. I choose the latter."

On the other hand the men in the army came to have an entirely new and a much higher opinion of preachers and Church officers as they beheld these noble men, most of them past middle life, enduring the incessant drudgery and hardship of camp life,

rendering gladly, an immense service to the boys and going under shell fire whenever duty demanded it without any show of fear. Preachers in France were not always under the shell-fire of criticism, they were far more often under shell-fire from the guns of the Huns. The heroism of the British and American chaplain was most wonderful.

"They saw real action, these preacher-secretaries," says Bruce Barton; "no newspaper correspondent with whom I have talked has ever accused them of cowardice. Indeed, as a class they showed amazing courage. More than a proportionate number of the casualities among Y. M. C. A. secretaries were in the ranks of the preachers.

"At Chateau-Thierry a newspaper man saw two of them driving a camionette back and forth behind the lines, following upon the heels of the advancing troops. For two days they hardly stopped for food or rest; at every moment of the way they were under destructive gun-fire, and there were no orders to hold them there.

"In a little cave on a hill-side, also under shell-fire, the same correspondent found another preacher tending his little group of wounded. The men had fallen too fast that day for the ambulances to carry them all; and so he had picked up a dozen of them, one by one, and carried them back across the shell-holes to his little cave in the hill where he thought they would be safe. All night long, while the guns roared, he made his lonesome journeys out, bring-

ing in new wounded and carrying water to those who cried out for it.

"They tell of 'Old Baptist Doc,' the shepherd and idol of the Marines. Clifford is his real name, but the Marines prefer to call him 'Doc'; they have learned to love him by that name. On the day when the ——th Marines were going into battle, the colonel discovered him trudging along in the front ranks with the boys, laughing with the best of them; and he called the rotund old preacher to his side.

" 'You better be going back, Doc,' he said. 'It's going to be pretty hot today.'

" 'Are *you* going back?' asked Doc.

" 'Why, of course not,' retorted the colonel. 'I'm going ahead with the men.'

" Then what makes you think *I'd* go back?' asked Doc, and that settled the question for the time.

Later in the day, when a bullet found the colonel, it was Old Baptist Doc who crept out in No Man's Land, bearing one end of a litter while a private tugged at the other end, the latter turning back now and again to hiss at his bulky companion not to "stick up so far." They brought the colonel back to safety that day, but the exertion and the gas almost did Old Doc. When he woke up again, it was to discover that someone had removed all his "Y" insignia and substituted the Marines' emblems in their place.

It should be remembered that, in a very real and direct way the Red Cross, the Y. M. C. A., the K. of C., and the Salvation Army represented the Church

at work with the American army. The men came gradually to understand that the Church did care for them and that she was willing to give of her money and her life to advance their comfort. Of course mistakes were made in the conduct of a task so gigantic; but these weaknesses only accentuate the total splendid achievement. It was my privilege during most of October, 1918, to do some special inspection work along the battle front from Challons to Nancy. During this period I visited the headquarters of both the Army and the Y. M. C. A. for twenty fighting divisions. At such points as Boullionville, Thiacourt, Benny, Jouley, St. Benoit, Verdun, Thierville, Montfaucon, Madeline Farms, Apremont, and Chatel-Chetau, I found many chaplains and Y. M. C. A. secretaries working in the closest conjunction to meet the needs of the men. All of these points were under constant shell-fire from September 26th up to November 2d, and from these centers, the work radiated right up to the trenches.

At one point in the Argonne Forest I found the entire Y. M. C. A. force composed of thirty-three men engaged, at the urgent request of the commanding general, in helping get out the wounded. They were so engaged without let up for three and one-half days.

I was at Montfaucon for a day and a half, during which time forty-one shells exploded within a radius of two hundred yards of Y. M. C. A. headquarters. In the afternoon three men were wounded

within fifteen feet of the front door of the building, and that night a shell struck the corner of a dugout occupied by six American artillery observers, six Frenchmen and six Y. M. C. A. secretaries. The previous week two Y. M. C. A. men were badly wounded at this same place and a third, a Presbyterian minister, was buried under a falling wall. Yet these men stuck to their post day after day regardless of the imminent danger. On the night of my visit, the chief secretary was returning from a trip to the trenches when, less than one hundred and fifty feet in front of him, a huge shell landed in the midst of a machine gun company, killing nine men and wounding the remaining six. Dismounting from his car, he laid the bodies of the nine lads who had paid life's supreme sacrifice, in a row by the roadside; then placing the six wounded men in his camionette, he brought them to the field hospital. And this he looked upon as a fraction of a day's ministry. For eight hours, I helped two other ministers make hot chocolate and pass it out, free of charge, to the constant string of men returning from the trenches either slightly wounded or sick from dysentery. The captain in charge of the Field Hospital told me that he was sure that this single aspect of ministry quite universally rendered at strategic points, was saving the lives of thousands of men.

VII

WAR AND THE WORLD ORDER—THE MATERIALISTIC VIEW

THE world war was a mere incident in the social upheaval which has engulfed all of our cherished ideas and institutions in a vast revolution. The final form which the new social order will take will not be determined by diplomats skillfully juggling their differences and desires around a peace table, but by the slow crystallization of thought and sentiment in the minds of the large mass of people. The real center of this seismic disturbance which ripped our vaunted civilization from its hinges and brought down our sacred institutions with a crash, and liberated insatiable passions must be found in two groups of ideas now deeply imbedded in the world's thought. One of these is scientific in its origin, the other is religious. The war has startlingly revealed their force and opposition, but it has also disclosed the necessity and possibility of their reconciliation in a much deeper interpretation of Christianity. The social world will be redeemed from its chaos and confusion and reconstructed upon a higher spiritual plane in proportion as materialism is overthrown and men are brought to accept the Christian philosophy of life. This is preëminently the task of religious educa-

tion, as it functions through both Church and college.

In order to grasp the social significance of the interpretation of Christianity as a world philosophy, let us sketch briefly the outlines of the present conflict. More than a generation ago the world was suddenly cleft asunder by the statement of the Darwinian hypothesis of evolution. An impassable gulf seemed fixed between the leaders of science on the one side and the leaders of religious thought on the other. The conflict was as bitter as it was unfortunate and unnecessary. Instinctively the Church felt that the application to society of the Darwinian theory of development meant a denial of Christianity. This attitude was due to the fact that Christian leaders conceived of Christianity as wholly static and the theory of evolution as entirely materialistic. Of course upon such grounds the Church was right and the conflict was inevitable. In response to the Church's charge that the theory of evolution did violence to the moral and spiritual interpretation of human experience, science sought to deduce from man's animal history the source and development of all his higher moral and spiritual qualities. Against this utterly false and materialistic view of life the defenders of Christian idealism lifted their voice in immediate and forceful protest, and they were absolutely right. There was set afloat in the world a totally materialistic and brutal philosophy of life, based upon false inferences made from the idea of evolution. This

theory struck deep root in Central Europe, where it immediately and profoundly affected the whole conception of the social structure.

The world is so familiar with the general theory of evolution as at first proposed by Darwin that we will merely suggest its main contention. The theory was based upon a study of the lower animal world, where the gradual development and persistence of the higher forms of life were supposed to be dependent upon conflict, struggle, and the survival of the fittest through physical force. Immediately there were groups of men who saw in this theory of life a defense of all selfish ambition. Lifted to the realm of social development, it was simply a system of merciless, conscienceless competition, a bitter struggle wherein success sanctified every motive and method. The whole matter of morals and ethics was subordinated to brutal lust and passion. Might made right.

Among others, Nietzsche applied this theory to the development of the individual. To him success was the triumph of individual power over all obstacles and interests, a kind of superman, a blonde beast. His work was done with fascinating effectiveness and with utter disregard of all the finer moral sentiments. With keen insight Nietzsche saw that the greatest antagonist of his theory was Christianity, so with characteristic audacity he proceeded in an effort to annihilate it. Here is one of his characteristic statements:

"I call Christianity the one great curse, the one great intrinsic depravity, the one great instinct of revenge, for which no expedient is sufficiently poisonous, secret, subterranean, mean—I call it the one immortal blemish of mankind.

"That which defies me, that which makes me stand apart from the whole of the rest of humanity is the fact that I have unmasked Christian morality. . . . Christian morality is the most malignant form of all falsehood, the actual Circe of humanity, that which has corrupted mankind."

In the realm of sociology Gumplowicz, the great Austrian sociologist, applied the philosophy of brute struggle with merciless logic. He is representative of many others. In pagan Babylon and Rome he found proof of his theory far back in history. Napoleon's betrayal of the ideals of the French Revolution and his brutal crushing of Austria and Germany were vividly before the mind. On the other hand, the immense gain to Germany through her treacherous humiliation of France in 1870 and the rapid growth of Russian despotism through the subjugation of near neighbors, was effective in forcing upon men a theory of society at first repugnant and unethical, but less and less distasteful in proportion as it became successful. Perhaps, however, the primary force at work was the natural selfishness and cunning of men, together with their love for lust and conquest. A single quotation from Gumplowicz will intimate the nature of the

social theory which soon became dominant in Germany.

"Nothing impresses thinking mankind so seriously as the contemplation of the social struggle, for its immorality offends their moral feelings deeply. Individuals can consider ethical requirements, they have consciences, but societies have none. They overfall their victims like avalanches with irresistible destroying power. All societies, large and small, retain the character of wild hordes in considering every means good which succeeds. Who would look for fidelity, veracity, and conscience in the intercourse of the 'most civilized' states of the world?

"Indeed, it is generally recognized that states oppose each other like savage hordes; that they follow the blind laws of nature; that no ethical law or moral obligation, only the fear of the stronger, holds them in check, and that neither right nor law, treaty nor league, can restrain the stronger from seeking its own interests when the opportunity is offered."

But Gumplowicz was not willing to follow Nietzsche in his stark naked denial of moral idealism and conscience in the individual. He sought, however, to smother and strangle it.

"But these 'perfidious' struggles do not show the individuals to be utterly base. They only prove that in the struggle of the whole, individual opinions play no part, that here social groups struggle inexorably to satisfy their own interests, to demon-

strate their own power. Blind natural law controls the actions of savage hordes, of states, and of societies."

This utter disregard for the sanctity of human personality, this double standard of morals could not help but lead to disastrous consequences. The philosophy of brute force became the basis of the whole program of German autocracy for world domination.

"The essence of the state," says Treitschke, "consists in this—that it can suffer no higher power above itself. . . . Every state will for its own sake, in a certain respect, limit its sovereignty by treaties. . . . Every treaty is a voluntary limitation of the individual power, and all international treaties are written with the stipulation: rebus sic stanibus (matters remaining as they are). The state has no higher judge above it and will therefore conclude all its treaties with that silent reservation. Every state has as sovereign the undoubted right to declare war when it chooses; consequently every state is in the position of being able to cancel its treaties."

"States do not arise out of the people's sovereignty but they are created against the will of the people. The state is the power of the stronger race which establishes itself. . . . Only in war does a nation become a nation."

"The Christian duty of self-sacrifice for something higher has no existence whatever for the state because there is nothing whatever beyond it in

world-history." "Self-sacrifice for a foreign nation is not only not moral but it contradicts the idea of self-preservation, which is the highest thing for the state." "Of all political sins that of weakness is the most reprehensible and the most contemptible; it is in politics the sin against the Holy Ghost."

But this theory of society went far deeper into the social structure. It was seized upon by greedy capitalists who, unwilling to do violence to their consciences when acting as individuals, organized themselves into combinations without soul, and so felt free to crush competitors. It became the philosophic basis of Marxian socialism. A thoughtful student of social and industrial problem, after eleven months spent in the heart of the Russian Revolution, made the statement that Bolshevism was based upon the teachings of Carl Marx, and aimed at the total destruction of the present social and political order and the survival of the physically and brutally strong. A refugee from Moscow gives an account of the terrible conditions in the old Russian capital, which has lost half of its population. "There is no illumination after dusk. For the living cleanliness is growing impossible. Children are facing famine and many are drifting toward blindness. Many of the churches are closed, the clergy having been seized and imprisoned and a number murdered for preaching against the Trotsky régime. As a punishment for these unfavorable sermons, Trotsky has decreed the suppression of

religious rites for the dead, who frequently are stripped and thrown into a trench.

"A number of monuments have been erected. They are made of stucco and look like stone. Robespierre has his statue. Karl Marx and Engels stand with their hands on each other's shoulders. Kolaieff, the assassin of Grand Duke Sergius, also has a monument."

In America the theory appeared in the form of a defense of an unchecked competitive system of industry and commerce, in conscienceless combinations of capital, in that type of Socialism best represented by the principles of the St. Louis platform and in the barbarous movement known as the I. W. W. These are some of the forces that are back of the great social upheaval into which the world is being drawn, a revolution from which there is no escape. They all have their roots in the same theory of life, the survival of the brutally strong, and to this theory of life Christianity is uncompromisingly opposed.

It is a significant fact that while all these movements are antagonistic to Christianity, they have incorporated religion as a fundamental element in their system and aim. Hence they have, each in their way, built up their own idea of God and have appropriated and twisted to meet their own ends the teachings of Jesus. We would do well in all of our thinking to keep in mind the fact that some kind of a religious motive underlies and animates all of these movements. We quote a single state-

ment along this line from Professor A. Deissmann, one of the foremost scholars in Germany today.

"The German God is not only the theme of some of our poets and prophets, but also a historian like Max Lenz has, with fiery tongue and in deep thankfulness, borne witness to the revelation of the German God in our holy war. The German, the national, God! . . . Has war in this case impaired, or has it steeled religion? I say it has steeled it. . . . This is no relapse to a lower level, but a mounting up to God Himself."

Here is an astounding effort to make organic evolution as interpreted by Germany justify the reversion to the tribal conception of a war God engaged in behalf of a holy war. Do not let us be misled in this matter. With all the energy of my soul, I want to urge upon the Allied Governments the fact that the military defeat of Germany did not end the conflict; it simply transferred it to the arena of intellectual and spiritual life, there to seek new forms and methods of conquest. What further proof of this do we need than these words from H. S. Chamberlain?

"Germany—of this I am convinced—may in less than two centuries succeed in dominating (beherrschen) the whole globe (Erdkugel), in part directly and politically, in part indirectly, through language, methods and Kultur, if only it can in time strike out a 'new course,' and definitely break with Anglo-American methods of government, and with the State-destroying ideals of the Revolution."

If after the past four years of horror and agony, we are again caught napping, God pity us, we will deserve defeat. We must awake to the startling fact that "our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places." Democracy is fighting a hydro-headed, spiritual foe, and we must fight it with spiritual weapons and upon a vast scale. "For we know that the whole creation groaneth and travaileth in pain together until now." Why should we continue to minimize or cramp the sweep of the Apostle's mind as he leads us to the threshold of a generalization so vast and vital that it gathers within its scope all of the conflicting problems that press upon the souls of men individually and collectively considered, thus reconciling all to God through the love that is in Christ Jesus. As there is but one true science of the universe, so there can be but one true religion, and the events of the past two thousand years lead conclusively to the opinion that Christianity is that true religion. Christianity must then furnish the world with a philosophy of life which will be broad and deep and vital enough to include all of the problems with which men are confronted and solve them. In all of the groaning and the travail of creation's struggle toward the freedom of the sons of God, we must find Christ.

VIII

WAR AND THE WORLD ORDER—THE SPIRITUAL VIEW

ONE lovely night in July, 1918, I walked along the French country road with a young aviator who was in great distress of mind and soul. He was a University graduate and the son of a minister. A materialistic view of the universe had shaken his faith in traditional Christianity and turned him from the ministry against the fervent prayers of his parents. He had lived undisturbed in the pursuit of an earthly ambition, until the war stirred within him his latent idealism. The complete surrender of the will to a holy cause made religion once more the primary motive of life and brought him face to face with God. The inward struggle had been made more intense by the arrival the day previous of a train load of mangled men from Chateau-Thierry and by the tragic death upon the flying field that very morning of two of his closest companions.

The moon was full and high up in the heavens. A mellow light flooded the sky and earth. Fleecy clouds, tinted with pale amber, floated lightly overhead, while the sleeping fields breathed deeply as life pulsed upward into growing clover, trees and flowers and gently moving grain. The dis-

cordant babble of human sound was hushed. Yonder the bearded pines cast short shadows across the new-made graves and threw into sharp relief the silhouette of the sentinel keeping watch. From far away over the hills came the wail of the whip-poor-will. Mother Nature held us in her mystic spell. For a short space we walked in silence, each wrapt in deep thought, then my friend exclaimed with youthful yearning:

"What I want is a Christ who is big enough to reconcile the love of God with a universe governed by blind, passionless law. A Christ whom a man can follow into the battle of life with the same passionate devotion with which we follow our flag in this war."

Just then we heard the faint whirr of an airplane, and, looking up, beheld an aviator crossing the track of the moon. Like a winged bird, he skimmed the sea of light. Like some joyous spirit liberated from the bondage of earth, he floated in and out amongst the clouds, as though at home in the higher ether.

"By what law," I asked, "do these particles of earth cohere and the moon and the stars hold together in their several courses?"

"The law of gravitation," was his simple reply.

"What law enables the aviator to transcend this inexorable power of gravity?" I continued quietly.

"Human invention," he replied after a moment's reflection.

"Do you care if I question you further?" I inquired, not caring to intrude my ideas, but anxious to help.

"Not at all, professor," he rejoined with a touch of humor. "I feel like being a docile pupil tonight."

"Very well," I continued. "What, in your opinion, is the most controlling instinct of animal and human life?"

"Self-preservation is the first law of nature."

"Why, then, did not the men run instead of fight, at Chateau-Thierry, and why have thousands of young fellows died on the field of battle? Is there not a law in men's lives stronger than that of self-preservation?"

"Yes, there is," replied the young aviator. "Men will always sacrifice their lives for their friends and their ideals."

This gave me the opportunity I wished, so continuing, I said, "If Jesus Christ is supreme in the world of spiritual law, may He not also be supreme in the world of physical law? May we not even be compelled to go so far as to say that He who is the Lord and Master of life is also the creative source of life?"

For a moment he thought deeply, then he replied, "I wish I could believe that; it would solve all my problems."

"When you go back to your barracks tonight," I suggested, "read the introduction to the Gospel of John and the first chapter of the Epistle to the Colossians."

"Can we not read it now," he asked, with eager anxiety in his voice. "I have here the Testament my parents gave me before leaving home. I confess I have not thought it worth reading until tonight."

Turning aside, we stood close together against the trunk of a large maple, his arm rested about my shoulder. By the aid of the moon and flashlight we read the above passages, then turning to the seventh and eighth chapters of Romans we continued slowly and with occasional comment. Little by little the accumulative force and sweep of the Apostles' thought gripped our minds. As we read the closing verses of the eighth chapter so instinct with music like unto the triumphant peal of a mighty organ, he turned abruptly and left me. I watched him, a superb specimen of physical manhood, cross the open space, pass the sentinel and disappear in the shadows, where he fell to his knees by the side of the new-made graves of his comrades. He had entered his Gethsemane. What he did there and what he said to me on the way back to the camp is one of the many secret chapters of the war. As we parted he made these two significant statements:

"Why was I not taught this truth in the Sunday school and the university?" This he asked with just a touch of condemnation. I could only answer, "I do not know."

Here is his concluding sentence which reveals the real measure of the man. "With such a Christ to follow, it seems to me that a world-wide ministry

is the biggest job to which any educated man can consecrate his talents." Three weeks later he left for the front, with shining face, his whole life perfectly orientated to a complete Christ.

Men are turning from the materialistic view of the world, with its selfish brutal struggle, to a spiritual view. In a very recent and illuminating article on "The Personality of God," Professor James H. Snowden, D.D., makes this statement:

"So revolutionary and dominant an idea as the theory of evolution was bound to be attended with mistaken views in its interpretation and application, and at first sight it seemed to many to be destructive of all ideas of creation and Providence and of human immortality and Divine personality. But continued reflection has cleared up such views and showed that this theory leaves all these problems unaffected in their essential nature, though throwing new light upon them. The fundamental fact as to evolution is that it is a method and not a cause. It only shows how causes work, but does not account for the causes themselves.

"Evolution, then, is only a method and is a description of the way all causes work, back and up to the First Cause, or God. It is the Divine program of creation, written broadly over the first chapter of Genesis and expressed in all the processes of the world. Being the plan and program of God, it does not in the least impair His freedom and hamper His presence and purpose and providence in the world. So far from destroying or

crippling His personality, it gives full and free expression to it."

This change in the conception of evolution has come about through a clear recognition of the existence of psychic and spiritual forces in human environment, which, acting upon all nature, demand in return a complete adjustment of the lower to the higher. This adjustment calls into play the exercise of all the higher faculties of the mind and makes them, in coöperation with spiritual forces outside the individual the determining force in evolution. "Ye must be born from above."

At least three sources of support for this view are at hand; the teaching of some prominent scientists and sociologists, the teaching of the New Testament as interpreted in history and the events of the world war. Let us consider briefly these three groups of facts.

1. The first element in the chain of accumulative evidence in support of this view of evolution is the teaching of prominent sociologists. In the summer, of 1910, while engaged in some research work in the Pratt Library in Brooklyn, I first came into direct contact with the teachings of Professor Lester Ward, the great American sociologist. We quote from him as follows:

"If nature's process is rightly named natural selection, man's process is artificial selection. The survival of the fittest is simply the survival of the strong, which implies, and might as well be called, the destruction of the weak. And if nature pro-

gresses through the destruction of the weak, man progresses through the protection of the weak. This is the essential distinction.

"In human society the psychic power has operated to secure the protection of the weak in two distinct ways: First, by increasing the supply of the necessities of life, and, secondly, by preventing the destruction of life through the enemies of man. The immediate instrumentality through which the first of these processes is carried on is art, the product of invention. The second process takes place through the establishment of positive institutions.

"Art operates to protect the weak against adverse surroundings. It is directed against natural forces, chiefly physical. By thus defeating the destructive influences of the elements and hostile forms of life, and by forcing nature to yield an unnatural supply of man's necessities, many who would have succumbed from inability to resist these adverse agencies—the feebler members of society—were able to survive, and population increased and expanded. While no one openly denies this, there is a tendency either to ignore it, in politico-economic discussions, or to deny its application to them as an answer to naturalistic arguments.

"If, on the other hand, we inquire into the nature of human institutions, we shall perceive that they are of three kinds, tending to protect the weak in three ways, or ascending degrees. These three successively higher means through which this end is

attained are: first, Justice; second, Morality, and third, Charity. These forms of action have been reached through the development, respectively, of the three corresponding sentiments: Equity, Beneficence, and Benevolence.

"All of these altruistic sentiments are wholly unknown, or known only in the merest embryo, to all animals below man, and therefore no such means of protection exist among them. They are strictly human, or anthropic. Many evolutionists fail to recognize this. Some sociologists refuse to admit it. They look about and see so much injustice, immorality, and rapacity that they are led to suppose that only natural methods are in operation in society. This is a great mistake. In point of fact, the keener the sense of justice the more conspicuous the diminishing number of violations of it come to appear, and conversely, the obviousness of injustice proves the general prevalence of justice. It is the same with morality and philanthropy."

In speaking of the future supremacy of the psychic method of evolution, Professor Ward says:

"These ends will be secured in proportion as the true nature of mind is understood. When nature comes to be regarded as passive and man as active, instead of the reverse as now, when human action is recognized as the most important of all forms of action, and when the power of the human intellect over vital, psychic, and social phenomena is practically conceded, then, and then only, can man justly claim to have risen out of the animal

and fully to have entered the human stage of development."

The second force at work in the world leading men to a spiritual view of life is the teachings of the New Testament as leaven in society. In England it issued in the Magna Charta; in France it became a passion for Liberty, Equality, and Fraternity; in the United States of America it appeared as American Idealism. In a previous chapter we indicated the nature of this idealism, which is the growth of the ideals of justice, morality, benevolence, liberty and love in the individuals, as exemplified in the character and teachings of Jesus, and the firm belief that these same ideals can be made the governing principles of nations in their relations one to another. In spite of her rapid growth in material possessions and in political power America has refused to surrender her ideals to lust for wealth and territorial conquest. The philosophy of brute force has gone down under a vital idealism.

The events of the world war are changing profoundly our view of life. A complete analysis of the facts involved will be impossible for years; we can present only a few:

(a) Drunk with conscious power, Germany turned from commercial efficiency and intellectual conquest to a colossal organization of brute force and frightfulness. The result was one horrible, lurid day and then the bitter night of defeat. The truth is, that autocratic Germany, the logical cre-

ation of the philosophy of survival by force, was defending her existence against the assaults of democratic ideas from without and from within. The issue was clear to all thinking Germans; it was either survival through world domination by physical force, or the passing of autocracy into the limbo of extinct species.

(b) The gradual emerging of the issues from a petty inter-European quarrel to a spiritual plane, when for the first time in history a nation was summoned to the bar of international conscience and indicted on moral grounds for going to war, is a fact of immense moral and spiritual significance. To this should be added the further fact of the rapid unification of American thought and life and the willingness of the American people to make limitless sacrifice of men and money in behalf of a long cherished Christian ideal.

(c) A third fact worthy of note was the gradual emerging from the conflict of the inherent rights of small nations and the duty and obligations of the strong toward the weak as a governing principle in social development. Contrast the attitude of America and Germany as revealed in the conversation between the Hon. Henry Morganthau, the American representative, and Herr Wagenheim, the German representative at Constantinople.

"We again discussed the Armenian deportation," writes Mr. Morganthau in the *World's Work.*

"Germany is not responsible for this," Wagenheim said.

"You can assert that to the end of time," I replied, "but nobody will believe it. The world will always hold Germany responsible; the guilt of these crimes will be your inheritance forever."

"All that you say may be true," replied the German Ambassador, "but the big problem that confronts us is to win this war. Turkey has settled with her foreign enemies; she has done that at the Dardanelles and at Gallipoli. She is now trying to settle her internal affairs."

"Never mind all these considerations," I said. "Let us disregard everything—military necessity, state policy, and all else—and look upon this simply as a human problem. Remember that most of the people who are being treated in this way are old men, old women, and helpless children. Why can't you, as a human being, see that these people are permitted to live?"

"At the present stage of internal affairs in Turkey," Wagenheim replied, "I shall not intervene."

Wagenheim rose to leave. As he did so he gave a gasp and his legs suddenly shot from under him. I jumped and caught the man just as he was falling. Two days afterward, while sitting at his dinner table, he had a stroke of apoplexy, he was carried upstairs to his bed, but he never regained consciousness. He was the one man, and his government was the one government that could have stopped these crimes, but, as Wagenheim told me many times, "our one aim is to win this war."

A few days afterward official Turkey and the diplomatic force paid their last tribute to this perfect embodiment of the Prussian system.

(d) The amazing and sustained response of a sensitive, sympathetic world to the cry of starving humanity, completely refutes the materialistic view. Sympathy expressed in liberal charity and sustained over a long period of time must have a spiritual source. For a long period Europe has been in the grip of famine and the end is not yet in sight. Little children are undergoing the torture of hunger and blindness and agonizing death until the heart grows sick and the mind reels at the suffocating thought of it all. People by thousands in the streets of Petrogad are pleading with the soldiers to shoot them down and end their misery. Others, crazed by hunger, have turned blindly to Bolshevism, plunder and murder. The meaning of all this is clear. Hunger lies at the base of human development and it is only by the application of art, invention, industry, sympathy, equity and education that man has mastered the problem and made progress possible. War has temporarily removed these forces and man has become, in a night, a hungry animal seeking survival by maw and claw. The result is appalling. Apart from Christian sympathy and charity and the timely restoration of the arts of industry, society would revert in a decade to the ethics of the jungle. Precisely the same situation confronts us in regard to disease. Remove the physician, the Red Cross nurse, the hospital, the

sanitary train and a multitude of volunteer workers actuated only by philanthropic motives and then contemplate the tragedy.

(e) In the winning of the war, the principle of coöperation has completely replaced competition. The law of national and moral survival has compelled this radical shift and society will never again return to the old competitive system.

(f) One more outstanding fact in connection with the war compels serious consideration, namely, the absolute dependence of the nation upon prayer. Instinctively, all of the governments and people and soldiers sensed the fact that the contending forces were spiritual and that therefore the help of the Deity was essential to victory. Germany cried to her war god to bare his bloody and revenging arm; Turkey implored her heartless Allah, while the Allied nations, in humiliation, sought Divine aid and asked for the conscious presence in their midst of the holy, conquering Christ. Think you that God could hear a ruler who would call upon Him after issuing the following command, "Everything must be put to fire and sword; men, women, and children and the aged must be slaughtered and no tree or house be left standing." Here is a self-confessed criminal whose rank offense smells to heaven. It is a blot on the escutcheon of Germany that will not out in a thousand years.

This incontrovertible fact protrudes itself! In the greatest crisis of the world's progress, both contending forces sought survival, not in physical force

alone, but in the conscious penetration of the human by the Divine Power. God proved Himself to be on the side of right and to be victorious, and because of this the world's development enters upon a new epoch.

Thus modified, the hypothesis of evolution becomes a vastly different thing than it is in the hands of the German materialist. What physical energy is to the world of matter, that religion is to the world of the soul. Both function through the operation of law and are not in any conflict except through misinterpretation or misuse. Evolution is not the extension of natural law into the spiritual world, but exactly the reverse. The ascendancy over natural law by spiritual law as a means of human progress finds its highest form of expression in the law of personality, therefore we are compelled to predicate a self-contained, creative person as the primary and determining force in evolution. This person we know and adore as God, and that which we know as evolution is simply God's way of working.

The conclusion of all of our thought thus far is that the most colossal war of all times was but a lurid, ghastly phase in the conflict between two forces each contending for the entire control of world progress. The one is the materialistic theory of evolution as expounded, organized and applied by German "Kultur." This system of thought includes not only a theory of society but the dethronement of Christianity and the substitution of a new

religion, Teutonic in its conception and aim. The other spiritual force at work in the world is the theory of an all-controlling personality revealed to men in the person of Christ and known as Christianity. Into one or the other of these two philosophies of life all the problems of the human soul and of society must be brought for reconciliation and final solution. In the defeat of the German army, Christian Idealism has won a great victory, but what of the future? *As we have already said, the conflict has again been transferred from the field of battle to the arena of intellectual and social re-building.* Who will triumph here? Will it be Selfishness or Sacrifice, Berlin or Bethlehem, Crœsus or Christ?

IX

THE KIND OF CHRIST MEN NEED AND WANT

MORE than ever before the world needs Jesus and more than ever before the world wants a Saviour. Not only does it want a Saviour who will save the individual from his own selfish sins but the "Lamb of God that taketh away the sin of the world" (John 1:29), "Who is the image of the invisible God, the firstborn of all creation; for in him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him, and unto him; and he is before all things, and in him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preëminence. For it was the good pleasure of the Father that in him should all the fulness dwell; and through him to reconcile all things unto himself, having made peace through the blood of his cross" (Colossians 1:15-20).

Central in the program of religious education is the work of building character around a personal relation to Jesus. This work begins in infancy when the child, for the first time hears the story of

the Babe of Bethlehem and learns to lisp His precious name and continues up to the time when the soul fully grown in this world, goes out to meet Him face to face. Each period of development in the individual life has its own special need of Christ and its own particular comprehension of His person. So also each successive age with its problems and aspirations should have a deepening sense of its peculiar need of Jesus and an ever widening comprehension of His person. The war has not dimmed the glory of Christ. On the other hand it has accentuated our need of Him; it has disclosed the richer meaning of His person and presence in the world; and has brought Jesus Himself much closer to millions of His followers. It is the chief work of religious education to interpret Jesus to this age with such clearness that mankind everywhere will be conscious of their great need of Him, and with such persuasiveness that men will, above everything else, greatly desire him. Perhaps the best key to the world's need of Jesus is to discern that need as reflected in the conversation and conduct of the soldier on the battlefield.

"Every man in our company will go through hell for that fellow," volunteered a corporal of Company ——, as his captain passed by. This was on the Saint Mihiel front, just three weeks after the brilliant offensive.

"I understand he is very severe in his discipline," I ventured, desiring to discover the real secret of the captain's power.

"Yes, he is," said the corporal with emphasis, "he makes them all toe the mark, but he is on the square and he is human and he is not afraid."

"Honestly, I think that man would alone fight the devil himself," continued the subordinate officer, growing enthusiastic over his captain. "He doesn't know what fear is, and he knows his business, too; every one has got to obey in this company, but if a fellow is sick, or wounded, the captain is as tender as a woman, and if a private gets into trouble he will go right to the colonel and intercede for him. He's a real captain and he's clean, too; that man is what I call a Christian. Why up at Thiacourt, I saw him risk his life again and again for his men. He was always in the front of the fight and that's why I say every one of us would go through hell for him. If the preachers and the men who run the churches were like him, some of us fellows might like to go to church once in a while." His emphasis upon the words "might" and "once" indicated that he was cautious and noncommittal. This sudden and unexpected turn in the corporal's description of his captain made me think. What minister or what Bible class teacher or what Y. M. C. A. secretary would not give his right hand to have two hundred and fifty fine young fellows who would follow him anywhere! Here is a lad, I thought, who like every other young fellow, knows and loves a real hero, and who naturally links up his hero with his religion. To him, a hero must first be strong and absolutely fearless; he

must know his business and be clothed with authority and so be able to demand obedience of all who follow him; he must be just and human and tender and always ready to intercede for a fellow when he makes a mistake or does wrong; he must be morally clean and above reproach; he must be one who is constantly risking his life in order to save his fellowmen and who always leads in every good fight. Here are the finest elements of the moral ideal. Unconsciously this young corporal, seated on the end of a log with a greasy mess kit upon his knee and the smoke of battle upon his clothes, has given a delineation of the real Christ, the kind of a Christ men both need and want.

1. Jesus was strong and fearless. As a young Galilean carpenter He was within the draft age when He laid aside His tools and went out to fight for His ideals. He must have been a young man with robust physique to have withstood the strain of those three years. He was afield most of the time and suffered great privation for the Son of Man had not where to lay His head. He made it clear to all who would follow Him that there was no glamour about discipleship; only hard fighting and privation and self-denial and, at the end, possible sacrifice. In the last great battle He paid the supreme sacrifice; and at no time did this man among men ever show fear. His quiet sustained heroism was a constant encouragement to His timid disciples. Men in the trenches got a new insight into the meaning of the life of Jesus and because

of this many of them were deeply conscious of His living companionship.

2. Jesus commands obedience. He speaks "Ye are My friends if ye do whatsoever I command you" and lo millions of strong men obey, not from fear nor a painful sense of duty but from love. They instinctively recognize His right to command. None have rendered Him greater obedience than the most outstanding generals of the war, as General Joffre, Marshal Foch, Sir Douglas Haig, and General Pershing, all of whom grant Him homage. As one examines the religious faith of all the great leaders among the Allies both statesmen and soldiers he finds the overwhelming weight of evidence in favor of Christ.

3. Jesus was just; He lived the golden rule before He taught it to men and He taught it most effectively by His life. The laboring men of the world feel deeply that, if the industrial world were only organized on the principles of Jesus, they would get justice, not only individual and economic justice, but also national and international justice. That the world needs this conception of Jesus is clearly stated by Bishop Gore in the following words: "It is true that during the dominance of the old philosophy of selfish individualism there have been prophets of a truer faith who showed how rotten was the basis upon which we were seeking to rest our civilization." Such were Thomas Carlyle and John Ruskin, and such was the man just mentioned, who was truly the greatest prophet

of democracy—Joseph Mazzini. It is true, also, that there were good Christians, such as William Wilberforce and Lord Shaftesbury, who broke in upon the accepted assumptions of our political and industrial life with the insistent and imperious demand for mercy and justice. And a kindly and Christian human nature was always and everywhere mitigating the remorseless dogmas of philosophers and economists even in the region of trade or politics.

"But the spirit of the age was against them. The philosophy of individualistic competition was the dominant spirit; and the most remarkable feature of the whole situation was that the Christian Church, in the main and in all countries, was to be silent, drugged by the dogmatic assurances of a false philosophy into acquiescence in principles which practically excluded the fundamental Christian maxims from any application to the world of industry and to the relations of nations to one another.

"As we contemplate the history of the world during what may be called the period of industrialism, which is the period also when the idea of the balance of power held sway amongst nations, the silence of the Christian Church—the absence of any corporate protest in favour of the fundamental principles of human fellowship and peace—the acquiescence of the Church in economic selfishness and a narrow patriotism appears as one of the most remarkable instances of moral blindness which his-

tory presents to us, at least as remarkable as the earlier blindness of the Church to the sinfulness of persecution and torture as instruments for disseminating or defending the religion of Jesus Christ, or again as remarkable as the blindness of the post-Reformation Church to the iniquity of slavery. But it is not too late for the Christian Church to recover its true voice. The old dominant notes are now hushed. A great change of mind and ideals has come over the world, both the world of industry and the world of international politics."

4. Jesus was sympathetic. He radiated sympathy as the sun sends forth warmth and light, and the lonely, the sick, the sorrowful, the erring and the oppressed crowded about Him. As acting chaplain at the Third Aviation Center and later on as organizing director of religious work in a large area I visited thousands of men in many hospitals. There were four things they craved above everything else, tenderness, sympathy, an encouraging happy smile and a sense of the presence of a strong, healing Christ. I remember a young aviator who had fallen several hundred feet. Both legs and arms were broken as were several of his ribs. His face was like a piece of raw steak, he could neither see nor speak for several days. I used to sit by his bedside and hold his hand. Later on he came to the communion table for the first time. One day he said to me: "It was not what you said so much as the grip of your hand that helped me. It made me feel that Christ was strong and close by me."

5. Jesus was morally clean and above reproach. He was tempted, terribly tempted, just as all great, sensitive, passionate souls conscious of power are tempted; yet He was without sin. He demanded holines of all who would follow Him and every true man, who came near Him and watched His life, instinctively granted to Him the absolute right to make that claim. Today men are just as ready to acknowledge the moral power of the Risen Christ as they were in the days of His flesh. There is that in the character of Jesus which makes Him the embodiment of the moral ideal for all time and never was the moral ideal in all men's lives so quickened and elevated as it is today. Consequently there was never a time when Jesus should make a stronger appeal to the red-blooded, idealistic youth of the world than to-day. The following extract from the letter of a superior officer regarding one of his lieutenants is convincing evidence of all that we have been saying: "He is physically and morally as clean as a hound's tooth and at the same time there is nothing of the Puritan about him. Although he is much younger than I am, I always feel that he is exercising a peculiar influence over me. Every time I do anything wrong I feel a certain amount of shame when I look into his face. I shall always regard my association with him as being extremely beneficial to me."

6. Jesus saves from sin. I have lived with thousands and thousands of soldiers; I have seen them toil, and fight, and pray; I have seen them sin like

a demon and suffer and love like God. All men have a conscience and they have a moral ideal and they instinctively discern in the face of Christ, the reflection of that conscience and the embodiment of that ideal. In the hour that immediately follows sin, men have the clearest vision of Calvary. In the depth of the soul of man there resides the moral conviction that somehow Jesus was nailed to the Cross because of the sin of the world, and that He was nailed there just because He was holy and because He regarded too deeply the moral integrity of all men to betray His own character. Hence every time a man sins or even thinks sin, he cannot escape the feeling that he has crucified afresh the Son of God and put Him to open shame. The heart backs the conscience and the appeal of the ideal and man turns in loathing from his sin to hunger for a cleaner life. Whether he knows it or not, every man, every day of his life turns from his evil propensities to the eternal goodness just as surely as the morning glory turns toward the rising sun. The tragedy of life is just this: somebody or something is forever getting between him and the Light. He needs Christ and he wants Christ, but he does not know where or how to find Him.

7. Jesus intercedes for man. There are many strong men who are willing, if necessary, to pay the full penalty of the sin they dare not forgive. They have no use for the whimpering cur who tries to beguile God, into mercy apart from genuine repentance. They despise and pity the poor, deluded fool

who sins in order that grace may abound. They instinctively feel that somehow there is involved in the problem of sin an elementary justice and love which if rightly presented both to the sinner and to the Judge makes the Divine mercy available. Men want a great captain who understands them and who will go and intercede with the colonel. There are millions of men today who have not grasped fully the fact that the strong, sympathetic and holy Christ whom they have offended by their disobedience will intercede for them at the throne of God, and because of this uncertainty they turn away and grow hard in their sin.

8. Jesus paid the supreme sacrifice. Men who fall out in "No Man's Land" where nobody cares, want a captain who will go out and search for them in the darkness and the rain and the mud and the danger of death and save them for a new life. It was in doing just this very thing that Jesus gave His life, not for one but for all. In Jesus who went out beyond the city walls into the "No Man's Land" of Golgotha men have a real Captain. He is searching for men today that He might save them from a life of selfishness. The war has vindicated the law of the Cross in the life of the world, and because of this, men realize that they have much more in common with the sacrifice, and death of Christ than they thought. They understand it better and so are prepared to consider His claims upon their lives more thoughtfully.

When the first trainload of six hundred and fifty-two wounded men arrived at the hospital from Chateau-Thierry, the glamour of war vanished and we realized what a hellish thing it all was. I thought my heart would break those first few days. Fifty-six of the men had been so badly burned with mustard gas that they looked like boiled lobsters. There were deep burns on their bodies as big as a plate, leaving the quivering flesh, exposed to the air. I have stood by the bedside of these men and wiped the great beads of perspiration from their brow while the nurse unwound and rewound as much as twenty-five yards of bandage in dressing the wounds. The pain must have been excruciating; but I never heard a moan or a complaint. In another ward six men lay dying from pneumonia caused by inhaling gas. We watched them as they went west, gasping, struggling, killed by their own breath. They did not rail at fate or damn God for their hard luck nor think the sacrifice too great. They did not whimper like pigmies, they died like real heroes. This was the universal testimony of doctors and nurses; we were always being humbled in the presence of a nobility and strength which we could admire but scarcely hope to attain. I know of only one incident where a young fellow cried when wounded. One afternoon at Montfaucon three men were wounded while standing in front of the Y. M. C. A. One had his hand shot off, another was struck in the leg while a third was slightly wounded in the back. When taken to the hospital,

the lad who had been wounded in the back began to cry. "I would not cry if I were you," said the doctor sympathetically, "You are not badly wounded."

The boy ceased, but soon again burst into tears and this he repeated several times. Again the physician said to him, "What are you crying for, my boy, are you afraid?"

"No, of course not," was the lad's quick and resentful reply, "I'm not afraid; but what will father think when he hears that I have been shot in the back." Like thousands of other young heroes he had dreamed of doing his full duty, and of falling with his face to the foe.

9. Jesus is forever calling upon men to follow Him in His age-long fight for righteousness, justice and a world peace. He offers to every red-blooded young man a moral equivalent of war the chance to prove to himself and the world that he is a man. One rainy night in the Argonne Forest a private in Company ——, stole the blanket from his sleeping companion leaving him exposed to the wet and the cold. He was court-martialed and when asked if he had anything to say made this remarkable statement:

"I took the blanket, sir, and it was a dirty trick. All I ask is a chance to show the fellows that I am not yellow." They gave him a chance and eight days later the companion from whom the blanket was stolen went over the top and was caught in the barbed-wire entanglements where he lay

wounded. Without a moment's hesitation this boy who had taken his blanket went out after him under a heavy fire. He brought him back to the trenches but, in doing so, lost his own life. In the pathetic story of this boy, we hear the cry of every young fellow, that the world give him a chance to show that he is a real man.

10. Jesus asks for public allegiance and when this claim is rightly presented men will grant it. As the result of much observation, test and inquiry, I am prepared to make the statement that fully eighty per cent. of the three million Americans under arms had a clear cut faith in Jesus Christ—a faith for which they were ready to die. Not all of these were members of the visible Church, nor did they always express their religious convictions in pious phraseology, but it was genuine. Clarence Kellar tells the following incident which, while it shocks our sensibilities, discloses a real attitude of faith which it is not our business to condemn or ignore or discount, but to cultivate:

"It was Sunday afternoon to the northward of Chateau-Thierry. The chaplain had been holding a religious service. Just afterward I came upon two doughboys, in a heated argument, sitting upon a pile of German shells, the big one, and he was mighty big, had got religion. The sky pilot had convinced him and he was at the dawning of a new and better life. He said so. The little fellow was still unregenerate.

"Say," shouted the big boy, "do you mean to say that you don't take no stock in Jesus Christ."

"Naw," said the little fellow belligerently.

The big boy slammed down his fist.

"Then," he said, "you're a blankety-blank fool!"

In Camp Dix the military authorities took a very careful religious census in response to an order from Washington regarding the appointment of chaplains. The census covered 19,652 men. Of this number only two claimed no religious faith, 680 confessed the Jewish faith, 1 claimed to be a Mormon, and 1 a Mohammedan, 103 said they were Christian Scientists, 625 acknowledged their religious faith but did not belong to any particular denomination. The remainder professed allegiance to Christ through affiliation with some Christian denomination.

One Sunday night in September, 1918, I preached at St. Aignan. There were 874 men in the audience. My theme was to the effect that, since the principles the men were fighting for were Christian principles, it was important that they make up their minds to openly acknowledge their allegiance to Jesus Christ and live for the same principles when they return to America. Nothing was said during the sermon leading to an expression of purpose that night. But at the close, the secretary, a Congregational minister, said he felt that perhaps some of the men present might want to give expression to their faith in Christ and their purpose to fight for His cause upon their return to America. The proposi-

tion was stated in a very earnest, but a very matter of fact way, and all but 19 of the 874 men promptly stood on their feet. Fearing that their action was the result more of crowd suggestion than of deliberate individual purpose, I tried to sift their motives, urging any who had misunderstood to feel free to take their seats. As a result two sat down but nine more arose. Fifty-three personal interviews were held that night five of whom expressed a purpose to enter the ministry.

11. Jesus spoke with the final authority of truth. His claim includes not only the heart and the will, but the reason as well. As men listened to Him they wondered: for He spoke, not as the scribes, mere tattlers of tradition, but as one who has authority. The sweep of His mind is universal and in all questions of life He is supreme. After two thousand years of growth in culture, His teachings need no revision; they have been fully vindicated by the war.

Christ is not only the love of God and the will of God but the wisdom of God and it is only as men learn to find the fact of Christ in all truth that they will ever have an adequate philosophy of life. On Calvary a young Galilean supreme in death as in life, revealed Himself as the Divine Saviour of the world, and opened up the way of reconciliation between man and God and between man and man. In the world war, the Calvary of humanity, the Saviour of men, again revealed His presence sharing the pain and the cost with all those who

fought for the enthronement of right over wrong. When all of the forces involved in this great struggle are taken into consideration, men will come to see that we are almost in sight of the luminous revelation of Christ at the heart of the cosmic process. This is the kind of a Christ men both need and want, and just in proportion as men come to discern His presence clearly, and to adjust their thinking and their faith to this inconceivably great fact, so will they begin to grow into His likeness which is Christ in you, the hope of humanity. Enamoured of His moral beauty, drawn by His constraining love, gripped by the sweep of His mind, vitalized by His presence, mankind will emerge from the long night of a debauched materialism into the morning light of a spiritual age. The shadow that has stalked in our pathway is being cast behind.

X

THE BIBLICAL FOUNDATIONS OF A NEW WORLD

IF the rebuilding of society is to be something more than mere words, there must be a fixed determination to build a really new world. Near the close of the war, a labor deputation waited upon Mr. Lloyd George. Among other things the great statesman said to them: "I firmly believe that what is known as the after-the-war settlement will direct the destinies of all classes for generations to come. I believe the settlement after the war will succeed in proportion to its audacity. The readier we are to cut away from the past, the better we are likely to succeed. Think out new ways, new methods of dealing with old problems. I hope no class will be harking back to the pre-war conditions. If every class insists upon doing that then God help this country. Get a new world." Not only must there be a really new world, but that world must be built upon a solid foundation. My long experience with men in the army leads me to believe that they have discovered anew in the Word of God, the foundation principles of the new social order. There are some who are just a little cynical as to the real place which the Pocket Testament played in the lives of the soldiers. On the whole I

think it was far larger than we are inclined to think as the following incidents would seem to indicate:

"What have you done with your Pocket Testament, Buddy?" I asked one day of a bright, clean-cut lad whom I had come to know very intimately. "On the level, now, what have you done with it?"

A faint flush spread over his face, his eyes dropped for an instant, then looking straight at me he replied:

"I don't mind telling *you*. I got hard up for cigarette paper one day, and unable to find any, I used a leaf from my Pocket Testament. It worked so well that I tried another and another. To be perfectly frank with you," he continued with just a suspicion of sly wit as he glanced around at the other fellows, "I have smoked my Testament as far as the sixth chapter of Hebrews."

The laugh was at my expense. About that there could be no mistake, and it was perfectly plain that the lad's companions were waiting to see how I would recover myself. I confess I was helpless for a moment, then my memory served me well. I recalled a striking sentence in the sixth chapter.

"I like your frankness, old man," I said, "but allow me one favor, won't you? Let me read to you a verse from the sixth chapter of Hebrews before you smoke it."

"That is fair enough," said one of the group and he evidently echoed the judgment of all. My friend also consented readily, so I took my own Testament from my pocket and read as follows:

"For as touching those who once tasted the good word of God and then fell away, it is impossible to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh and put him to an open shame. . . . But, beloved, we are persuaded better things of you."

As I read the last sentence my eyes met his with a smile on my face and a note of interrogation and expectancy in my voice. There was dead silence for a moment. Conflicting emotions struggled within him for expression. They passed across his countenance like shadows flitting on a sunlit wall,—amazement, consternation, pain, repentance, fear, courage, joy. Then he spoke with a courage so characteristic of thousands of our young fellows: "Leave it to me, mister. I'll never smoke that chapter or any other."

It is impossible to estimate accurately the number of soldiers in France who had Pocket Testaments; perhaps one million, three hundred thousand. Several hundred thousand had prayer books or bound portions of the Scripture. Some of these were seldom if ever read, a few were abused; but, far more than we think, the large majority of them were highly treasured. One day at Nevers word came from the Salvage Office that we could have three boxes of Testaments by sending for them. We sent at once, as we needed them badly. Upon opening the boxes we found not new editions as we had supposed, but three hundred and eighty-five mud-discolored, blood-stained Testaments from the bat-

tle field of Chateau-Thierry. It seemed to me that I never handled such sacred things. My friend and I could scarcely see through the mist that came into our eyes. We, too, stained many of them with our tears. Numerous passages were underlined, the names of parents and pastors filled the front pages. Three of them bore the marks of Greek letter fraternities. Each one that had any indication of a home address was carefully mailed to the friends. On the inside of the cover of one, deeply stained with blood, I read these words:

"Lo, I am with you always, even unto the end of the earth."

As I closed the book and tenderly laid it aside, I said to myself, I know now the secret of Chateau-Thierry. The army that met and defeated the mustered hosts of hell was the vanguard of a mighty Christian crusade. The world war was won by the New Testament.

The things that are worth fighting for are worth living for. This was the conclusion reached by a group of one hundred and seventy-nine soldiers gathered one night in a Y. M. C. A in France for a song service and Bible study. The interest was keen and the character of the questions discussed revealed that the men were thinking about what they would do when the war was over and they returned to America. These discussion groups were held in many places and the problems of social rebuilding after the war were always carried on with the same keen interest and insight. In the

corner of a dense wood near Thiacourt, less than two kilometers back of the line and under intermittent shell-fire, I found a Bible study group of about thirty-five men. The leader was a Jewish boy who had been converted to Christianity in a mission in Philadelphia. The company was isolated and so without a chaplain and this lad was looking after the spiritual interests of the men. He told me that his Bible class was engaged in a study of the social teachings of Jesus.

As men thought upon these subjects it became increasingly clear to them that the war was due in large measure to a materialistic theory of life worked out to its logical end by Germany. In this theory, the rights of the individual were ignored; the state was made supreme—all progress was by struggle, conflict, antagonism and the survival of the physically fittest. The basis of morality was transferred from the Ten Commandments and the inexorable judgments of conscience to the realm of might and expediency. The God of our Lord Jesus Christ was dethroned and a repulsive creation of human wisdom, audacity and selfishness put in His place. The authority and value of the Bible was undermined and its teachings distorted. The result was a hideous, lurid war of frightfulness and brute rage. Further discussion led to the conclusion that this same theory of life underlies Marxian Socialism, Bolshevism and that type of corporate greed that thrives by cruelly crushing all competitors, by ignoring the public welfare and by arro-

gantly denying the rights of labor. It is only a question of which power is in the saddle. Men came to see all of this with great clearness and they also came to realize that it is in the Bible that we find the basis of social rebuilding.

1. The first and most fundamental one of all is the teaching concerning the ethical nature of God. God has revealed Himself in the creation of an ordered universe, where law prevails for benevolent ends. "In the beginning God." He is the God whom every man finds in the moral and spiritual constitution of his own soul. He is the God who has made Himself known to us in the person and work of Jesus Christ and who, in this last great war, has so clearly revealed Himself on the side of right, of justice, and of mercy. The history of every nation can be read accurately by a study of its idea of God. Its future power and prosperity can be predicted with equal accuracy upon the same ground. Biblical history and prophecy is an interpretation of the idea and purpose of God as revealed in an ordered universe, the collective souls of men and the character of Jesus. The new world must be built around the idea of an ethical God, a God of righteousness and justice and love.

2. Following close upon the necessity of a right idea of God is the importance of an adequate conception of man and human labor. "And God created man in His own image, in the image of God created He him; male and female created He them. And God blessed them, and God said unto them, Be

fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it; because that in it He had rested from all His work which God had created and made."

The entire philosophy of the social life is compressed into these few ancient sentences if we have a mind to search for it. The essence of true liberty is the primary right of man to conquer and have dominion over the land God gave to him. This right, this liberty he must exercise as a social being through labor and for the purpose of supplying food to all men as the basic condition of human progress. In the achievement of this world dominion he must conserve the claims of the body to periods of physical rest. Men therefore insist that society shall be rebuilt on a Christian basis. They have come to the conclusion that the nation that does not reckon with God and Christian morality is doomed. They are also determined that "government of the people, by the people and for the people

shall not perish from the earth," but rather that it shall become a universal, actual reality. Such are the plain teachings of the Bible which are necessary as the basis for rest and the right of the soul to time for mental, moral and spiritual culture. Thus conceived, labor becomes the most potent instrument of civilization and a man's daily work a point of rich contact with his Maker. The ruthless submarine campaign that outraged Christendom was primarily directed against the shipment from America of food stuffs. "Rather than risk the replenishment of the poilu's larder from the harvest fields of Kansas, William, the Conqueror, elected to defy the Republic." The ultimate aim was the supremacy of the seas in order that dictating the control of commerce for selfish ends, Germany might destroy and rebuild the social order after her own fashioning. With incredible swiftness an aroused America organized her armies and her industries, her agriculture and her commerce and the great battle of bread was on. Men realized that the issue at stake was far deeper than the temporary relief of starving Belgium, or even the winning of the war by sending food stuffs to England and France. The central problem of civilization is primarily a question of food. Upon the freedom of the seas depends the problem of distribution, and upon this in turn depends an ordered society. Hunger produces Bolshevism, which in turn is unable to solve the problem it has created: namely, the problem of food and a just sharing of the

world's wealth. Disorder leads to discontent and so grows by what it feeds upon. The situation is not a matter of charity and temporary relief; it is a question of the world-wide stabilization of the food supply in order that society may exist comfortably as the result of its own labor. When the German high seas fleet emerged from its hiding place in the Kiel canal and made to the British admiralty the most abject and the most humiliating surrender in history, the foundations of a new social order were guaranteed. The Bible teaches plainly that the right of private property must be guaranteed subject to governmental control of the land for the good of all the people. World markets must be kept open to all nations for the mutual exchange of commodities and the conscienceless profiteer must be eliminated. More and more the governments of the world acting unitedly must assume responsibility for the equitable and least expensive distribution of the food supply. Thus only can we escape the blight of socialism or the more radical upheaval of Bolshevism.

3. In order that there may be a new world, the public conscience must be made more sensitive to the Biblical conception of sin. The war has disclosed the reality and hideousness of sin beyond the power of words to picture. Without lessening the ugliness of such sins as drunkenness, gambling, fornication, adultery and idolatry, new emphasis has been placed upon the damnable character of such sins as cowardice, selfishness, disloyalty, and

arrogance. The men in the army, loyal to every duty and brave and unselfish in the fulfilment of every task, soon came to despise the man in whose nature there appeared the least trace of cowardice, selfishness or disloyalty. They were unsparing in their condemnation of these qualities and did not hesitate to characterize them as straight, out and out sin.

It is to the conduct of Germany that we must turn for the disclosure of sin in all its devilishness. Their brutal arrogance and over-weening pride, their cruel lack of every humane, generous and pure impulse, their prostitution of science and culture for lustful ends, their audacious denial of the existence of moral law and their impious deification of their Emperor in the name of a self-created religion of valor—these things taken together create a conception of sin that makes one tremble at its contemplation. It reveals the length to which men in their own lustful conceit will go in defiance of the living God. The real cause of Germany's sin has been trenchantly stated as follows: "Because Germany's moral and religious education was neglected, her science became prostituted to the service of death. 'Physics, with chemistry helping, gave us the submarine assassin; chemistry, the murderous gases; and biology furnished the germs to poison man and beast. . . . Yet these things, devilish as the uses to which they were put, were not in themselves necessarily evil.' Had the hearts of the educational leaders of this scientific nation been

right with God, 'the anthrax germ (might have been used) as an antitoxin; the murderous gases, to destroy vermin, and the submarines, even to transport missionaries." Thus the events of the war broaden and vitalize tremendously the Biblical conception of sin, and bring one face to face with the vivid reality of the third chapter of Genesis, the first chapter of Romans, and the first and second chapters of 1 Corinthians. Germany is a black and unanswerable indictment against the values of education as a civilizing power, unless it produces a culture that is rooted in the religion and the ethics of Christ.

4. The new world must be built on the foundation of social justice and righteousness. The Hebrew nation began with an industrial and religious deliverance and was founded upon the Ten Commandments. The first four of these commandments sum up our duty toward God and demand individual righteousness. The last six commandments sum up our duty toward our neighbor and demand individual and social justice and righteousness. The prophet Amos thundered the judgments of God against the disregard of these principles, preached their immutability and universal application to all nations. Out of the bitter experience of a great national catastrophe Jeremiah declared that it was impossible for a nation to please God until the Ten Commandments, in the form of a new covenant, had been transferred from tables of stone to the tablets of the heart.

Through the medium of the New York Bible Society, Colonel Roosevelt sent a message to the American Boys which has a prophetic and timely ring. It reads as follows:

"The teachings of the New Testament are foreshadowed in Micah's verse: 'What more doth the Lord require of thee than to do justly, and to love mercy, and to walk humbly with thy God?'"

"Do justly and therefore fight valiantly against the armies of Germany and Turkey, for these nations in this crisis stand for the reign of Moloch and Beelzebub on this earth.

"Love mercy, treat prisoners well, succor the wounded, treat every woman as if she was your sister, care for the little children and be tender with the old and helpless.

"Walk humbly. You will do so if you study the life and teachings of the Saviour.

"May the God of justice and mercy have you in His keeping."

Our social and national life must be built upon the Ten Commandments. The Bible is clear upon this point and the plain teachings of history confirm the assumption. "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy strength and with all thy mind, and thy neighbor as thyself." Thus, in one luminous sentence, Jesus summarized the whole of the commandments in terms of the dynamic force of love and then revealed the true meaning and purpose of love on Calvary. After looking into the face of his

Saviour, the Apostle Paul taught that love is the fulfilment of all law and the realization of all liberty. This is why we can look about us and within us and above us and say with Browning, "All's love, yet all's law." The theory of life which alone can guarantee a new world order and an enduring peace is to be found in liberty, righteousness, justice, and love, as revealed in the Scriptures and made dynamic in the person of Jesus Christ.

What does the average man mean when he says he is determined that society shall be rebuilt upon the principles of justice? This is a pertinent question. Here are some utterances which I have heard and which are fairly typical:

"If Uncle Sam has the right to jerk a man out of his job and put him in the army and make him fight for freedom, then the government has got to see that we fellows get good jobs when we go back home and that we share in the profits we help create and for which we fought."

"If the government has the right in war time to take over railroads and telegraph lines and restrain meat packers and coal barons and steel manufacturers and condemn profiteering, then, in times of peace, it is the duty of the government to see that these things are controlled and directed for the public welfare and not for small groups of wealthy men."

"If the business and the laboring men of the country are willing to lay aside class distinctions and animosities and ruinous, cut-throat competi-

tion and work together, shoulder to shoulder, and heart to heart as brothers in a great cause, why, in peace times, should we not do the same thing?"

"If we are willing to sacrifice life and money to fight for the rights of little children and women on the battlefields of Europe why should we not fight for them wherever the cruel hand of selfish industrial conditions seeks to crush them?"

"This war will cost about one hundred and twenty billions of dollars, and every cent of it will have to be paid by the people who create the world's wealth. It is blood money, a crushing burden saddled upon unborn generations of children. If we have fought for a victory on the battlefield let us see to it that such a peace is made as shall never again permit man to be dragged into the toilsome treadmill of war."

I recall vividly a question put by a lieutenant at one of our discussions at the Third Aviation Center. Near the close of the hour he arose and said:

"We all believe that these things should be brought to pass, but how shall we do it?" Several suggestions were offered, all turning about the idea of coöperation and sacrifice.

"If men will only practice coöperation and sacrifice," said one fellow, "our dreams will come true."

"I think I know how to do it," volunteered a tall, slender, keen-eyed sergeant, who arose in the back part of the room. His voice was confident and all eyes turned upon him.

"I have noticed," he said, "that if you want any good thing put across in the company, just smear it on one fellow and he will smear it on all the other fellows he touches."

This is a soldier's way of saying with Professor Rauschenbusch that a "man can make no richer gift to the work of social betterment than the contribution of a regenerated personality."

5. Coöperation and sacrifice won the war, and these same powerful forces consecrated to peace efforts will build the Kingdom of God upon the earth. But it is the spirit of fellowship which these united efforts make possible that really counts for most. If this intimate personal element is lacking, enmity is sure to rise. We cannot hate the fellows we really know and with whom we work at a common task. One day in August I came across a group of men working in a wheat field. There were five Frenchmen, seven German prisoners, four Algerian and four American soldiers. They had grown to know each other and appeared to enjoy the fellowship of labor. At noon they shared a common meal. I thought to myself: If only America and Europe and Africa and Asia would work together like this, how easy it would be to solve the problems of food distribution and world markets which have been the cause of ninety per cent. of all the wars in the world's history.

It is sometimes marvelous how the exigencies of a great struggle will dissipate our petty prejudices and cause us to make common fellowship with all

creation. One cold night in October I found myself alone on the road leading into Verdun. The truck on which I had been riding had broken down and, having no blankets with me, I was forced to seek shelter for the night. About midnight I came upon an American sentinel doing duty just outside a very small and mean-looking French village. To him I made known my desire for a place to sleep. After thinking it all over he replied, "There is just one way I know of, mister. Bill takes my place in twenty minutes and maybe he will let you have his bunk for six hours. That is, if you don't mind sleeping in a stable with some mules and a lot of other things." I assured him that under the circumstances I was quite willing to sleep most any place. Just then Bill hove in sight. He was a royal fellow from Missouri, tall and lanky and a veritable Great Heart just stepped out of Pilgrim's Progress. His bunk, the remains of his midnight lunch, being some dry bread and a can half full of jam, his pipe and tobacco, were all mine, if I would just make myself "to home and comfortable." How this happy, good natured lad four thousand miles from home, cheered me by his earnest wish to share all he had with a stranger! It made me call to mind quite vividly some crabbed Christians in former congregations who refused to open their homes to delegates.

For a while we three stood looking up into the sky. A veiled moonlight glimmered through the scudding clouds. An air raid was on and flash

lights moved back and forth searching the heavens. We could hear the whir of many planes and an occasional shot, but where and when a bomb would drop we had not the remotest idea. Presently Bill took his stand near the sentinel box and "Buddy" led me down a narrow lane to his palatial residence, the stable. It was dark as we crept to our corner and lay down, amidst a medley of sounds and smells. Little by little I made out the nature of the various inhabitants. There were just one million of us in that barn that chill October night. There were fifteen mules, seven French poilus, four French dogs, five German prisoners, six American military police, one Y. M. C. A. secretary, one British sergeant on leave, fifty-two rats and nine hundred and ninety-nine thousand, nine hundred and nine cooties. By daylight all were astir and active except the rats. As I climbed out of my corner and took my share in the work of getting things started for the day, I could scarcely refrain from singing, "Hail! Hail! The gang's all here!" And Bill was there. God bless Bill and the thousands of fellows like him, who in their own quiet way are trying to make the world a sweeter and a happier place in which to live. Such is the fine fellowship of real coöperation, fit oil for the machinery of any family or factory or church or peace conference.

In this chapter we have tried to emphasize the fact that, as a result of the war nothing but a new world will satisfy the hungry heart of man. He has heard the voice of Jesus speaking out of the

New Testament, "Behold I make all things new." It is upon the principles set forth in the Bible that men must build this new world and there are at least five of these which must be made basic. (1) The ethical idea of God. (2) A spiritual conception of man and human labor. (3) A social conscience sensitive to the Biblical teachings concerning sin. (4) The principles of righteousness and justice as set forth in the Ten Commandments, the teachings of the Prophets and in the life and death of Jesus. (5) The spirit of coöperation expressed in that fine fellowship which banishes all prejudice and selfish, cut-throat competition. The whole task of social rebuilding is a splendid challenge to the Church to liberate througth religious education, the dynamic power of Christian love as a regenerating and socializing force in the world. If the contents of this chapter rests upon the valid religious experience of many men, and we think it does, then the religious educational curriculum of the future must undergo considerable modification. The Church has never had and probably never will have such a unique opportunity to direct the mind of the world in a conscious effort to build the Kingdom of God upon earth.

XI

FOURTEEN EDUCATIONAL LAWS

THE program of religious education must aim to bring the coming generation to share in the discovery of the real things of life which have been made possible by the war and which have been the deep and abiding experience of so many of the soldiers who fought in France. In Chapter II of this volume we tried to describe the nature of the great spiritual realities which the world conflict has made plain to the men who saw with the eyes of God. They beheld God so near and real that the barriers which separate earth and heaven disappeared; they fought with men from many nations, beheld their manhood and grew to reverence the sacredness of human personality wherever found; they saw virtue stripped of all outward ugliness and deformity, beautiful and priceless, as duty, honor, loyalty, courage, faith, and love. These lads felt themselves a part of the potent principles of righteousness, justice, and self-sacrifice; they dreamed splendid dreams and then put reality into their dreams. On the battlefields of France men discovered down deep in the human heart the indispensable value of the home and the sacredness of love. They watched nations in the agony of a soul struggle which alone makes governments great;

they brushed aside the outward forms and shibboleths that have separated men and penetrated to the underlying, unifying fundamentals of Christianity; they believed themselves the instruments of God for the vindication of right over wrong, of truth over falsehood, of faith over frightfulness, of the spiritual over the material conception of society. Amidst the duties of a busy camp life and often under the thunder of the guns, these wonderful lads from our streets and our firesides read anew their Testaments and found with surprise and joy all of the ideal elements of our modern conception of democracy; and back of all and over all and through all they found the great Companion, the strong, sympathetic, helpful Saviour, the incomparable Leader, Jesus Christ. These are the things that war made real to the men who fought and it is the challenging task of the Church to make these same things real to the men who remained at home and to the youth of today and tomorrow.

How shall we accomplish this? There are at least three answers to this question. (1) The Church should formulate the laws of religious education so as to meet the moral and religious needs of the youth of the Church as these needs have been revealed by the world war. (2) In the same way the Church should present a program of Christianity which will be the moral equivalent of war. (3) The Church should reorganize its educational machinery so as to enable it to function more efficiently along the work of religious education. A

discussion of these propositions will be undertaken in the concluding chapters of this book. In this chapter we will discuss the restatement of the laws of religious education. In so brief a space it is impossible to more than state these laws leaving them perhaps for fuller development at some future time.

What are some of the laws of religious education which stand out with added clearness because of the war and which will enable the Church to meet the ringing challenge of the present day. For the sake of being explicit we will state fourteen propositions:

1. *The Law of Faith.*—At the foundation of all true education lies not only a belief in a good and holy God but an ability to sense His omnipresence in a spiritual universe governed by law, in history and in the souls of men. The war has driven a doubting world into the arms of God, and the Church should keep it there through all the generations to come. Faith develops from a simple, childlike trust, through obedience and love, to a perfect fellowship with the Father.

2. *The Law of Prayer and Communion.*—A young Italian soldier remarked, after reading the Gospel of Mark in his native language, "I like this book. I can now talk to God myself." It does not require much insight to realize the immense educational value of this discovery.

3. *The Law of Reverence.*—Reverence is first that respect for God that holds His person and name as sacred and which leads to worship. It is respect

for truth and for those institutions and laws which are the pure embodiment of truth in the community. It is also a self-respect which regards one's self as the created image of God and never to be defiled or sinned against. A third aspect is reverence for the personality of others regardless of race, creed, or social state. Genuine reverence for personality ripens into love, underlies all virtue and becomes the genesis of the social consciousness and the missionary motive.

4. *The Law of Virtue.*—This law involves the development of the innate virtues of duty, loyalty, and love: these are the supreme virtues. Love is one of the affections but it is also a virtue. There are other virtues such as courage, honor, truthfulness, and sincerity. Without these solid foundation stones, it is impossible to build the temple of character.

5. *The Law of Self-Control.*—The will holds the central place in moral and religious education. The liberating tendencies of democracy, the tremendous increase of power, wealth, and leisure time all place added emphasis upon the importance of a well-disciplined will. Some of the problems involved are—obedience to the will of God and to parental and governmental authority when that authority is rightly constituted and exercised; the creation of right habits of conduct and tendencies to behavior and the control of the emotions for constructive and not destructive purposes. All our faculties must be marshalled for a splendid minis-

try and not left to idle mutiny. The fusion of feeling and emotion with ideas gives rise to the sentiments. The sentiments are things of the heart and mind but they are also dependent upon the moral constitution and habits. Therefore the fusion of the finer sentiments with great spiritual ideas gives rise to ideals and ideals in turn shape and mould conduct and character.

6. *The Law of Expression and Repression.*—There are times when repression is necessary, when the emotions and appetites need to be held firmly in check by a strong will; but more frequently this same end can be obtained by a wise form of expression along other and better lines. Physical training, athletics, work, and social recreation are factors in the operation of this law. Professor William James has wisely said: "Theory and doctrine, and inculcation of laws and propositions will never of themselves lead to the uniform habit of right action. It is by doing that we learn to do; by overcoming that we learn to overcome; by obeying reason and conscience, that we learn to obey; and every right action which we cause to spring out of pure principles, whether by authority, precept or example will have a greater weight in the formation of character than all the theory in the world."

7. *The Law of Culture.*—The feelings are the mainspring of all action. The will controls and directs this action but culture largely determines the motives behind the action and whether or not it shall be directed toward social ends. By culture

we mean the refining and spiritualizing influence of ideas upon the feelings, the judgments and the actions of men. This influence is exerted through the gradual growth of customs, manners, and laws, through literature, art, and religion, by the general diffusion of knowledge and by the creation of right ideals. Our modern industrial conditions and our mad rush for wealth must give way to the richer values of culture, if we would become a truly great —that is a creative nation, making a real contribution to the total world culture. Culture is the ripened product of civilization and requires leisure time for its cultivation. The State must set aside large sums of money for the wide stimulation of culture in the life of the community. By this we mean not only the taste for, but the actual development of the creative spirit in art, literature, music, architecture, landscape gardening, and those finer moral sensibilities which give rise to community ideals.

8. *The Law of the Ideal.*—Men are ruled by their ideals for the very reason that their ideals are of their own making. The ideal character is what a man in his best moments longs to be. He creates this ideal by putting into an imaginary whole the perfect elements which he finds in different individuals. Now the perfect to a boy of ten is a very different thing from what it is to the boy of eighteen or the young man of twenty-five. Our ideals undergo a kind of evolution. A boy's greatest ideal is an imaginary hero. At one time he may empha-

size physical strength or courage, and at another intellectual power. Again he may seek for the good and the beautiful and finally for the morally perfect. The moral ideal is the highest form of the ideal and therefore the most potent because it embodies all of the other ideal elements. Jesus is God's answer to the hidden hunger of the world for the morally perfect. It is of the very first importance that teachers so present Jesus that He will satisfy the craving of the ideal at each stage of a boy's development. A failure at any one point of development may prove disastrous in the life of a lad. All that we have been saying holds true, when properly adapted, in the life of the growing girl.

9. *The Law of the Cross.*—In addition to its being a sense of dependence upon God, religion is an instinctive uneasiness of the soul that something is wrong until fellowship with a holy and good God is made possible. This sense of separation springs out of the sense of sin in the presence of the ideal, and God's response to the demand of the ideal alone can satisfy the moral sense of man. God in Christ reconciling the world unto Himself is the big central fact of the Cross.

But the Cross is something more than this, it is love. Christianity is the Christ of Calvary in the human heart going out in passionate love to one's fellowmen. Dr. Parkhurst says, "God and one man could make any other religion, but it requires God and two men to make Christianity."

Christian love is the supreme element in the moral ideal and is so real and so compelling that a man longs to be able to lay down his life for his fellowmen. He will die for the political and industrial, for the physical and intellectual, for the moral and spiritual freedom of men. We mention all of these because in history men have died for each one of these aspects of freedom. Jesus died that men might in all respects become free. The Christian may strive and fail to attain but his idealism will not permit him to put limitations to the love of Christ expressed in service and sacrifice.

When a man is thus reconciled to God and Christ becomes the controlling center and love the dominant motive in his life, a new law is set in motion, namely, the law of regeneration. Such a man is born from above and all his life is ordered by its relation to Christ.

The law of the Cross is thus seen to embody four very primary principles which are potent factors in moral and religious education, the law of reconciliation, the law of love, the law of self-sacrifice, and the law of regeneration. The law of the Cross is enshrined not so much in a principle as in a person, and the teacher, in presenting the Cross, must make sure to reveal upon it, Jesus, the God-man, the perfect embodiment of both the Divine and the human ideal, for herein lies all of its moral significance and religious potency.

10. *The Law of Liberty.*—When a man's life is completely dominated by the powerful personality

of Jesus he discovers for the first time the meaning of the perfect law of liberty. He is a free man in Christ Jesus and the freedom is as illimitable as the truth. All education aims at the freedom of the will, and it is one of the most wonderful of all things that when Jesus comes into a man's life and takes control of his will, his impulses and his thoughts, he does not thereby violate his personality or limit his natural freedom. In yielding one's will to the will of Christ a man discovers his true and largest self. There is a marvelous exaltation and self-assertion as well as humility and gratitude in these words of the Apostle Paul: "I through the law am dead to the law, that I might live unto God. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me."

11. *The Law of Leadership.*—When we were boys and played "Stump the Leader," we did not know that we were putting ourselves under the operation of an important educational law. Without great leaders human progress is impossible. Men instinctively recognize the presence of the qualities of true leadership and when they do this they are ready to follow any real leader. There are certain qualities of leadership latent in all men and education should aim to develop them. Among the many qualities we might mention initiative, conviction, self-confidence, self-control, courage, and loyalty.

A perfect leader is an ideal creation of man. He is the resultant of bringing together the finest qualities of leadership possessed by many men. The power of leadership may even reside in the ideal itself so that in a very true sense men, when rightly educated, will follow the leadership of their ideals quite independent of the presence of a human leader.

On the twenty-fifth of July, 1918, I met three soldiers on the street in Paris. They were members of the Second Division and had just come from the battle front after ten days of furious fighting. After a hearty greeting and expression of real pride in the American soldier I said to them: "Well, boys, you have won a glorious victory, you have helped make history in the last ten days."

"We sure did give those Dutchmen 'hell,'" was the laconic reply of the oldest one of the three, "but it cost us heavy to do it. Our company went into the fight two hundred and fifty-six strong and only twenty-two of us came out untouched." Their faces grew sober, a strange far away look came into their eyes and a shade of anguish for fallen comrades seemed to pass over their countenances. For one intense moment they lived through those terrible ten days.

"How did it come about?" I inquired, "that you lost so heavily when you were driving the Germans back all the time!"

Then the youngest of the three, a lad of eighteen years, answered. His face lightened up and he

spoke with the enthusiasm of a high school boy describing a football victory.

"It was just like this, mister," he said, "Right at the start-off we lost all of our officers and there was no one to tell us where to stop. So we just went on and on and never thought of turning back."

"He that putteth his hand to the plow and turneth back is not worthy of Me," said Jesus. And just because He set Himself steadfastly to go toward Jerusalem and went on and on and never thought of turning back, Jesus has revealed Himself as the embodiment of the ideal leader of men.

12. *The Law of Self-Determination.*—The man who brings himself into right relations to the above mentioned laws is bound sooner or later to discover another law in his being struggling for expression. It is the law of self-determination or self-government. Christian education inevitably leads to and prepares for democracy. It is inconceivable that a lad like the one above mentioned who will fight on and on for his ideals when human leadership has fallen all about him should be the petty pawn of strutting kings or soul-debauching politicians. In a night we have seen mere boys become men and leaders of men and we have thereby discovered anew the educational value of teaching children the meaning of self-government. For a parent or teacher to crush the will of a boy or to rob him of the right to make for himself great choices and determine vital issues is to engage in a barbarous mishandling of educational laws.

13. *The Law of the Fourfold Life.*—Some of our modern educators have given new emphasis to the importance of recognizing the whole life of the boy and girl in the work of religious education. They have called special attention to the statement regarding the growth of the boy Jesus: "and Jesus advanced in wisdom and stature and in favor with God and men." Here is a fourfold development, mental, physical, spiritual, and social. The truth we wish here to emphasize is that the entire life should be brought under the influence of religious education and spiritualized. *Just as there is perfect coördination in the life of the boy between these four aspects of his nature so there should be like unification in the entire educative process.* In a recent deliverance the Young Men's Christian Association has taken a unique and decided step forward in this direction. The same step will have to be taken between the Church, the Association and the public school before the educative process is really unified. The action of the Association is as follows: "All phases of Association work taken together constitute a body through which the soul (i. e., the religious) should function; therefore, every Association secretary whatever may be his task, should be regarded as a religious worker, since it is his business to definitely relate men to Jesus Christ, as Saviour and Lord of Life. Be it, therefore, resolved, that the Religious Work Committee of a local Association be composed of representatives of all the departments of the Association to-

gether with representatives of industry and of welfare work in the community."

14. *The Law of Progressive Social Contacts.*—The force of this law can best be seen by stating two or three very fundamental and self-evident facts. Man is above all a social being and can never live a complete life until his social nature is fully developed. The social nature of man is developed by his coming into contact with certain social groups and institutions which are the socializing forces at work in the world.

A man's social nature can never be fully developed until he has come into conscious contact with all of these groups. This he does by passing progressively from the smaller to the larger circle of relationships. Until he has lived his life completely within the smaller group, he cannot hope to enter fully and appropriately into the life of the larger group. The social order must be fully Christianized in order that it may properly educate men. The social contacts which every individual must make as a condition of complete spiritual living are as follows:

Home Contacts.—Here the growing child gets his first experience in social living and his character is shaped for all time to come by the action and reaction of the social forces within the home. If a man cannot be a thorough-going Christian in his own home, he cannot be one in the community. If a man does not love his home, he cannot love his country. The Apostle John stated trench-

antly this fundamental educational law when he said, "He that loveth not knoweth not God; for God is love." The power to know God fully is the capacity of the soul to love. Again the apostle says, "He that loveth not his brother whom he hath seen, cannot love God whom he hath not seen." The most primary social relationship in the home is parental and filial love. The child who grows up without knowing fully the content of this love will never become a willing member of a world family wherein all men are as brothers and God is the common Father. It was the influence of the home in the heart of the American boy that made him fight so valiantly amidst the devastated homes of France. The development of a community spirit, of national solidarity and of the idea of a League of Nations founded not upon force but upon moral and social obligations and relationships have their root in the primary social contacts within the home. The Divine love is released in the world every time a child is born; and the world will grow kind and Christlike just in proportion as men grow in appreciation of each succeeding generation of children. The manger at Bethlehem was the birthplace of a world democracy. It is a fact of immense educational significance that God entered visibly into the life of the world through the home.

School Contacts.—Passing outside the home the child creates new and wider social contacts in the school. The public educator is coming to put increasing emphasis upon the socialization of educa-

tion. Among other things the school must work in a more vital and intelligent coöperation with the home. The forces set in motion in the home must be conserved in the school life of the boy and girl. The social relations created through play make a deep impression upon character. I recall vividly that, during my boyhood days, I was twice soundly thrashed by the principal for playing on the way home from school. Now the school supervises the play of children after school hours.

Church Contacts.—Here the growing boy finds still other relationships. Some of his social contacts are the same as those made in the school only the emphasis is placed differently. The pastor and Sunday school teacher have a coveted opportunity of entering into and quietly spiritualizing the social relations of the young of the Church. As a pastor I hailed with delight the chance to join several ball teams and to go on hikes with Boy Scouts. I always organized two bird clubs every spring. The social life of the young people of the Church can be lifted and spiritualized immeasurably by tactful suggestion and coöperation.

It is in the Church that the boy and girl gets the vision of the great group of people in the community and in foreign lands. He begins to sense the spiritual basis of brotherhood. In a recent appeal, Dr. P. P. Claxton, Federal Commissioner of Education, has indicated the socializing power and opportunity of the Church. It is so much to the point that we venture to quote at length: "We

have a great educational task in Americanizing the 5,000,000 foreigners in our midst who do not speak the English language nor read or write the tongue that is current among us, by bringing them to know our country, its history, and its ideals.

"The Christian Church is the greatest agency that we have for Americanization. It holds up the spirit of unselfishness, of brotherhood, of love; that spirit which, incorporated into international dealings, would make the world safe for democracy. In all your efforts for social welfare do not forget these needy people. Two and one-half millions of them cannot read nor write in any language. The government has been holding conferences with representatives of many of the alien races in our midst. These people want our friendship.

"Secretary Lane suggested that if for every person of foreign birth, who is not yet acquainted with our institutions, some real American would volunteer to be his 'big brother,' our problem of Americanization might speedily be solved. Women could perform the same service for the foreign women and our children for their children. This carrying out of the part of true brothers and sisters would do more to Americanize them than any other conceivable method.

"The Church is the one organization to bring about this needed work. The Armenian who flees to our shores to escape persecution and worse than death, has a right to expect to find here true friendship. The task to which we are summoning Chris-

tian people is no mere slumming expedition. We must not assume a patronizing air, or our efforts will be worse than useless. The benefits are not to be one-sided. The real fulfilment of this task will make America richer in spiritual wealth and in the friendship of those who have come to us from foreign shores."

Vocational Contacts.—To be thrown out into the world to earn one's living, ill-fitted by temperament and training and meet only with bitter struggle, competition, injustice, and personal indifference is to make anti-social rather than social contact. But to meet life prepared and with a spiritual conception of one's work, no matter how humble, is to put one's self in the way of social progress. Such a man will leaven and transform his environment and he himself will be transformed in the doing. Leon Trotsky, the leader of the Bolshevik movement in Russia, and Professor Edward M. Steiner both came to America as young immigrants. Their vocational contacts determined their careers. Had the Christian Church assisted Trotsky as it did Steiner to make the right kind of social adjustment, the history of Russia might have been different. This single instance is sufficient to stir up a thoughtful revolution in educational methods in regard to vocational guidance and training. The fundamental motive with which a young merchant, or professional man takes up his life work will result either in the making or unmaking of himself and the community.

Agriculture is undergoing a profound change because of the war. This means a new type of social life in rural communities. Mr. Edmund S. Brunner has written most illuminatingly upon this subject in a recent book entitled, "The Country Church in the New World Order." We quote several sentences which reveal the importance of this subject for religious education. "Our system of land tenure in America is atrocious. Leases are for the most part of one year's duration. The tenant tries to get all he can from the soil and put back as little as possible. If he fails on one farm, he knows he can move elsewhere, so he feels less interest than the owner in the community institutions such as the Church, school, and grange. If the soldier is sent out to the new reclaimed lands in any numbers, a problem new to this generation of rural thinkers will arise. Such action will call for the construction of a new social organization. There will have to be communities containing new homes, new schools, new churches ministering to men who have the background of France and all that that means. It will be half a decade at least before agriculture is normal and the food resources of the world restored. If the Boys' Working Reserve is made permanent, it is hard to estimate the physical, economic, and social good that can be accomplished. But this movement means more than an adjustment of the city boy to rural life. It means also that those to whom these boys have come will have to get accustomed to them. In this twofold adjust-

ment, so freighted with possibilities for good, where successfully accomplished, the country church can play an important part.

Civic Contacts.—The conception which dawning manhood gets of local city government and politics is bound to color his attitude toward national and international relationships. One good man in a community can transform the civic ideals and mightily assist all young people in making the right adjustments in politics. Patriotism is the key to all political adjustments. Patriotism is love for one's home, one's community, and for God before it can become truly love for country. The man who has grown up with the Christian love of the world in his soul will not love his native land any the less but rather more. The homes, the public schools, and the Sunday schools of America can in a single decade completely revolutionize the civic life and ideals of any community.

World Contacts.—Modern invention, commerce, travel, history, and the morning papers have made the world a neighborhood; the League of Nations and the foreign mission propaganda of the Church will in a generation make it a great family. The children of America have heard the frightened, famished cry of the children of other lands and social contacts have been established which will endure. The two millions of American soldiers who went to France and Italy and fought side by side with at least twenty-seven other nationalities for a common ideal can never again live the same narrow isolated

life. The youth from the mountain home in Kentucky has suddenly found himself a member of a world family all with common hungers, aspirations, and ideals. Because of this neither he nor the community in which he lives can ever be the same. Religious education must learn the secret of helping each new generation to sense their world relationship.

To take a group of growing boys or young men and by patient teaching help them to make operative in their lives these fourteen laws is a work worthy of the finest powers. But once again we must come back to our fundamental position that it is only as we bring these lads into a personal relation to the real Christ and enlist their active efforts in a worthwhile Christian program that we will ever be able to accomplish our task. In Christ and His service is the fulfilment of all law. In the next two chapters we desire to discuss the program of service which the Church should present to the youth of the world.

XII

THE FINEST FIGHT OF ALL

THE upward pull of the moral ideal is the basis of human progress. There comes a time, at least once in the life of every young man and woman, when they yearn to give themselves in self-sacrificing devotion for their ideals. The nation or the religion that cannot provide this chance and that does not encourage its exercise is doomed. It is not only a biological and national but a religious necessity. The philosophers of Germany say that war alone affords the manhood of a nation this opportunity; therefore, war is a biological necessity, hence moral. But we must not be misled by this subtle sophistry of logic. These impulses of the soul are elements of the ideal created for noble ends. War puts violent hands upon them and prostitutes them to unholy purposes. Christianity must offer in place of war, a positive program of action big enough and vital enough to compel the allegiance of youth and to offer them opportunity for achievement, self-denial and sacrifice. Five million of the best young men of America offered their lives for their country and for world ideals. Many of them never got to France and their disappointment was keen, almost tragic. Millions more were willing but were not accepted. This quickened impulse to give oneself for a holy

cause permeated the life of all the youth from about twelve years and upward. The Church faces a grave danger. What if this deep stirring of the soul is allowed to die down without any fine moral or religious expression? Not only will the cause of Christ suffer a great loss but a culpable wrong will have been committed toward these young people by the sin of omission. It is the plain moral duty of the Church, through the work of religious education, to present a program that will be the moral equivalent of war and which will make possible the finest fight of all.

When but twenty-eight years old, Jesus faced the world with the ideal of a new social order, the Kingdom of God. On every hand He found obstacles and enemies. There was lust and misery typified in commercialized, voluptuous Capernaum; there was Ecclesiastical bigotry, hypocrisy, and covetousness intrenched in Jerusalem; there was militarism, cruel and arrogant, crowding the citadels of Cæsarea; there was poverty, disease, sin, and social injustice in every village. Truth was uttered with a question mark; sympathy, charity, and justice were strangers in a strange land; the Church had no moral dynamic, no burning passion, no great hope. The people were as sheep without a shepherd and immorality arose like a miasma from some putrid swamp until men, satiated with their own lust, found life a living hell. Into this world Jesus planted His beautiful ideal; made articulate the spiritual aspirations of the multitude; imparted

His passion to a few disciples; and then gave His life for His convictions. Men crucified Him for blasphemy and sedition; but He of His own volition gave His life for the great spiritual vision that consumed His soul. Today Jesus calls on men to face the same world and live and die for the building of the same ideal kingdom. As was the case at Chateau-Thierry and the Argonne Forest, so here, there is good fighting all along the line. If the Church will outline a clear-cut ethical program for the rebuilding of society and announce it with uncompromising conviction and assume definite and distinct leadership, men will follow that leadership through death.

Before sketching the outline of a Christian program worth fighting for, emphasis needs to be placed upon three facts:

1. Young men and women should be taught the value of the victories of peace. It was Milton who said, "There are victories in peace no less renowned than victories of war." The life-long fight of Colonel Roosevelt for political righteousness appeals to the imagination and challenges one's courage and loyalty far more than his experience as commander of the Rough Riders. David Livingstone dying alone in the heart of Africa that an accursed slave trade might be abolished and a continent brought under the sway of Christ, will stand far higher in the final scale of values than the brilliant, but characterless career of Napoleon. The genius, the courage, and the fortitude of Frances Willard in her

fight for temperance achieved a victory that places her among the commanding personalities of history. The conquests of peace are often quite as dramatic as those of war and they challenge one's faith, one's sense of loyalty to duty, one's courage and love for sacrifice even more than does the crash of battle.

2. The second fact which needs to be set forth clearly is that any fight for community betterment and the uplift of mankind outside of the direct control and leadership of the Church is just as much a part of the program of Christ as though Church authorities were directly responsible for it. A false distinction has been made at this point which has wrought much damage. Ministers have often been put to their wit's end to find something for the young men and women in the Church to do just because they are unable to take this broader view of what really is Church work. Another result of this shortsided attitude of some ministers is that men become alienated from the Church in the very act of doing the work of the Church. A group of women who, working independently, seek to transform the home life of a desolate community should be given more credit for doing the work of the Church than the Needle Guild which makes an altar cloth. A young man who helps promote a week-night Bible class in a Y. M. C. A. should be made to feel that he is helping the Church quite as much as when he takes up the collection on Sunday evening. The Church officer who spends his

Wednesday evenings fighting the political boss for a cleaner city is a better Church member than the deacon who takes a weekly nap in prayer-meeting and lets the city government become rotten and offensive. The work of Jacob Reis in New York City and of the Earl of Shaftsbury, in London, is just as vital a part of the Christian program as though these men had been working under direct Ecclesiastical control.

3. The third fact is that the Christian program is essentially constructive. Men should, therefore, fight constructively as well as destructively. Sometimes the best way to destroy an evil thing is to build a good thing along side of it. Moreover, many bad things are built up around an essential need in human life and, in destroying the evil, men should make provision for meetitng the need left standing.

The Fight for Food and Health.—When man began to subdue the earth and have dominion over it and lay the foundation for civilization he had to fight two arch enemies, famine and disease. Human progress and happiness are bound up with the conquest of these two foes. Yet who will say that they have been conquered.

Gaunt famine stalks abroad numbering its victims by the thousand and all Europe is convulsed because of the problems of land distribution, unfair and unstabilized food production. America must feed the whole world for some time to come. To get the land back into the hands of the people and

make intensive, scientific farming possible; to protect the farmer and the consumer against the profiteer; to solve the problem of food distribution, waste, adulteration, and pure milk; to reconstruct country life about the Church, the school and the grange in such a way that it will be healthy, happy, cultured, and advantageous, producing that peculiar type of virile leadership which must ever come from life in the open air; all of this is to confront the young leadership of America with a superb moral and religious challenge.

Dread disease and epidemic still claims its victims. The contact of British soldiers with life in the Far East and the presence in Europe of two millions of our young men may mean the introduction into Western civilization of destructive diseases as yet little dreamed of. To fight disease and the cause of disease, to labor for better sanitation, and marriage laws, better housing and working conditions, better play facilities for children, and the elimination of fear, all of which directly affect health, in short to go about healing the sick is to do just what Jesus did.

The Fight Against Intemperance and Social Vice.—These two evils have slain more people than pestilence, famine, and war combined. This is perhaps a startling statement but it will bear investigation. When the truth is fully known it will be seen that the combined liquor interests of the world came perilously near causing the defeat of the Allied armies. The passing of the National Prohibi-

tion Law means the beginning and not the end of the real fight. Christian citizens of every community will have to fight as never before to create that high moral sentiment which makes law enforcement possible. The educational forces of the community will have to redouble their energy to shape the mind and will of the coming generation. Prohibition cannot stand apart from world prohibition. Here is a colossal fight. The foe is strong, cunning, resourceful, determined. The working men of America and Europe are being misled by a false propaganda in the name of personal liberty, unmindful of the fact that it is written deep into the moral constitution of the world that men cannot order their own self-destruction. This same effort is being made to beguile and mislead the returning soldiers. But the open-eyed, discerning American, who saw the ravages in France of drinking and the social vice, will never consent to be so misled.

One of the most subtle and dangerous efforts of the liquor interests is the disguised proposition to nullify the national constitution by a new assertion of the rights of the State. Secretary Edwin C. Goddard, of the Law Department of the University of Michigan, in a recent address to the Rotary Club of Ann Arbor, states the whole situation clearly in the following words: "The beginning of a fight to nullify the constitution of the United States, a fight as dangerous as the nullification that led up to the Civil War is what the proposed 'light wine

and beer amendment' to the state constitution really is. Who can doubt if Michigan consents to lead this defiant procession that the opponents of the eighteenth amendment will by every means try to secure others to follow? If nullification can be made to succeed here, attacks in other quarters will be easier. 'No beer, no work' is another form this lawlessness is already taking, and not the only one. The disgraceful rout already resulting in shooting and the use of armored cars on the run on the highway from Toledo to Detroit should show with what sort of fire we are playing in the matter."

Fully eighty-five per cent. of the inmates of all insane asylums, reformatories, houses of refuge, and poor houses are there because of alcohol and venereal disease. It would be impossible to say how much disease outside of these places is directly due to the poisonous presence in the system of these two evils, but it is considerable. Mentally and morally retarded, defective and delinquent, children are in a very large degree the result of sin on the part of the parents. Thousands of children have ignorantly become the prey of vile habits because of the failure of parents and teachers to do their full duty. Very many pure women have unsuspectingly married men, loathsome with disease and, as a result, mother and child suffer the penalty. Pure love was cruelly murdered on the very threshold of the marriage altar. To fight, to the death, these two accursed foes of country, home,

and happiness calls for a moral courage of the very highest order.

The Fight for Commercial Coöperation and Industrial Justice.—The war for the supremacy of the principles of democracy revealed the existence of another even deeper and more bitter war for the social and industrial supremacy of the principles of democracy. This is clearly evidenced by the place which was given the labor problem in the peace treaty, by the rampant existence of Bolshevism in Russia and by the acute industrial conditions in every European country and even in America far more than we think. This war must be fought out and won just as the Allied armies won on the battlefield. It is peculiarly a warfare of economic, moral and religious education. This fight involves a fundamental change at the root of human nature. A selfish, individualistic life, holding a sordid theory of social conflict, cut-throat competition and survival through the might of capital or the force of shrewd bargaining, is poor soil in which to drop the seeds of social justice. The following words of Bishop Williams state the case in a clear-cut and startling manner. "Shall we not now progressively socialize our commerce and industry—not necessarily in the sense of the bureaucratic administration of Marxian Socialism —but in the spiritual sense of substituting the motive of public service for the motive of private profit, and coöperation for the common weal instead of the gratification of individual greed? The

masses of the people in every land will not long be satisfied with and fooled by that camouflage of democracy in political forms which has hitherto, particularly in America, co-existed contentedly, if not unconsciously, with a most ruthless autocracy in industry, finance, and commerce. They are going to seek, with increasing clarity of vision and imperativeness of demand, a real democracy which shall penetrate and possess all our life in its interrelation, particularly in industry and trade. They are going to ask that the laborer who invests his personality and very life in a business shall have some larger share in the proceeds and also a larger share in the management of that business along with the capitalist who invests his money therein. There is a rising surge of aspiration after such a real democracy. It is spreading around the world. How are we going to meet it in America? Are we going to attempt merely to militarize the mind of the coming generation into docile submission to the sacrosanct system of 'things as they are,' and to the inviolable authority of the 'powers that be'? Are we going further and attempt to suppress by force the rising tides of this democracy in industry? These are evidently the plans of our reactionaries and Tories. If they succeed in putting weights on the safety-valves of democracy, they need not wonder if explosions result. If Bolshevism ever sweeps over America, it will be due, not to the I. W. W. and the ignorant proletariat who fly the red flag,

but to the blind conservatives who resist the cosmic tide of the new democracy."

The fundamental propositions upon which a Christian commercial and industrial world can be built must be formulated in a clear-cut fashion and put into the hands of the young men and women of today. Then let strong, fearless Christian men in the commercial and the labor world come forth and stand uncompromisingly for these principles. They will have to fight a sinister and implacable foe; and it will cost, but it is worth while. There are men, as for instance, the owners of the Kensington Mills in Philadelphia who have recently declared their intention of taking this stand. If they have the hearty coöperation of their men, it will affect, for the good, over one hundred and fifty thousand workmen. Again these principles must be put into the public school and the Church school and taught to the coming generations until a new business and industrial conscience exists. This might be said to be the method of social evolution and we should face unflinchingly the fact that if it is not brought about speedily in this way, it will come in the form of revolution with liberated passion, fierce fighting, hatred and bloodshed. The whole field of commercial and industrial life must be included in such a campaign for righteousness, justice, and coöperation from the man who sells sugar over the counter in the crossroads grocery to the man who markets oil and flour in Asia, and from the woman who employs a servant in the home to the corporation

which employs ten thousand men, not one of whom they know by name. On the other side conscience, thrift, fair dealing, and fidelity must be demanded of all who buy and work as well as of all who sell and hire. Mutual acquaintance, trust, sympathy, and coöperation are vital if this great big battle for material prosperity is to be won for all time.

After the most thorough first hand investigation in many countries Mr. Frank H. Vanderlip states the central propositions of the problem of industrial and economic justice in the following clear-cut fashion: "The motto of the chief organization of to-day, the Confederation Generale du Travail of France, consists of two words—'Comfort and Liberty.' Here is the key to an understanding of the greatest problem of the age, the labor problem. If one will grasp in their significance what these two words connote in the mind of labor, he will have pretty much the whole story of labor's aspirations.

"By comfort is meant a larger share in the earnings of industry; by liberty is meant a less subordinate position in industrial surroundings and social status. It has been keenly observed that the aspirations embodied in these claims have been ripened by the war, which has quickened the consciousness of merit in the laboring classes.

"A man who has had enormous experience during the war in handling the English situation, Sir Lynden Maccassey, sums up the essentials to peace in industry under the three headings of contentment, coöperation, and production.

"The factors on which contentment depends, he says, are in their respective order of importance:

"First. Security of employment.

"Second. A voice in fixing conditions of employment.

"Third. Remuneration and a fair division of profits.

"Fourth. Working hours.

"Fifth. Prevention of profiteering.

"Sixth. Housing.

"Seventh. Economic education.

"Eighth. Opportunity to rise.

"The factors on which coöperation turn depend on:

"First. Elimination of suspicion.

"Second. Creation of confidence between employer and employe.

"Third. Recognition of their mutual community of interest.

"Fourth. Machinery for facilitating coöperation.

"The final factors upon which production primarily depends are:

"First. Economic education.

"Second. Modernization of their methods by employers.

"Third. Repudiation by labor of limitation of output and of demarcation restrictions.

"The significance in this catalogue is the arrangement in respect to the order of importance of the different factors. Only preceded by the factor of the security of employment is the weight given

to having a voice in fixing the conditions of employment. That I believe is giving its just weight to this aspiration of labor. I found the situation the same in every labor community where I had the opportunity to observe conditions. There is a determination on the part of labor to have more to say about conditions of its job. No matter in what country one studies this all-important matter, he will find the wage question second to that of the workers' status. There is a determination to have a larger share in the profits of industry, but there is even a stronger determination to see to it that society no longer regards labor as a mere commodity, and instead of that, that society shall grant to labor, not as a concession but as a right, a voice in determining immediate surroundings, rules, and regulations under which labor will work."

The Fight for Community Betterment.—Here is an opportunity which might well challenge any young person. Very often the whole trouble lies in lack of vision and ideals on the part of the people. A heroic soul who is willing to face opposition and criticism and oftentimes slander in order that the community wherein he lives might rise to the level of a great community ideal is a public benefactor of the very first order. It is perfectly possible to enlist hundreds of young lives in any vital program for better community life when it is concrete, practical, and supported by able leadership. Some of the community enterprises which call loudly for vigorous support are clean politics, clean streets,

beautiful door yards, public parks, supervised playgrounds, healthy homes for the poor, modern school buildings, moving picture places that are a moral uplift and that interpret the right motives of life in a vital and entertaining way, municipal ownership of public utilities, of coöperative movements that make local farming or business interests profitable, the proper regard for a sane, reasonable Sabbath, the suppression of all kinds of vice, the public support of libraries and academies of art and music for the cultural uplift of all the citizens, the united and hearty support of at least one or two strong, vigorous churches in each community and such other moral and religious organizations as may be wise and necessary for the full development of the young life.

The Fight for a League of Nations and the World-Wide Missionary Program of the Church.— There are two other phases of a program of Christianity which present the moral equivalent of war and for which any young man and woman might well be willing to give their lives in self-sacrificing devotion. We refer to the fight for clean and statesmanlike international politics, including the development of a League of Nations, and for the world-wide missionary propaganda of the Church. These we will treat fully in the next chapter.

All that we have thus outlined as constituting a Christian program worth fighting for will be but an empty form with little power of realization unless it can be filled with the spirit and motive of

Jesus and unless it can be so presented to young people that it captures the imagination and embodies those ideal elements which compel the allegiance of youth. When the Church leaders can make the Christian program ring true with the passion of a real crusade, young men will follow the banner of the Christ at home even as they followed it across the sea.

XIII

THE REAL WORLD CONQUERORS

MEN have always dreamed of world conquest. The natural ambitions of youth leap across continents and conquer fabulous realms which as yet exist only in the imagination, but which may none the less become real. Men have dreamed of political conquest by putting the strong to the sword and making slaves of the weak, as Alexander, Cæsar, Napoleon and most brutal and godless of all, the Kaiser. There have been lads who dreamed of commercial conquest with ships sailing all seas and making all ports laden with golden argosies and with many of them, their dreams came true. There are men who have dreamed of intellectual conquest as Aristotle or of conquest in the realm of art, science, invention, and industry. The mind of Jesus leaped across centuries as well as continents and comprehended the moral and spiritual conquest of the world. He had the vision of an ideal kingdom where the will of God in the hearts of men should be the supreme controlling authority and where men would all know each other as spiritual brothers. This world conquest was to invade all realms and bring the kingdoms of politics and commerce, of industry and invention, of science and art, and culture under the

sway of the personality and power of Him whose right it is to reign. This is an ideal for which any one might be willing to die and wait for centuries to see its final consummation.

One night on the battlefield in Flanders a Mohammedan and a Christian lay down to sleep under the same blanket. The issues of the battle had made them companions for a season. The Mohammedan was a big, black Morrocan from the edge of the African desert whose religion had been forced upon him by the sword. The Christian was a young American college boy from western New York, where traditional Christianity had been rudely awakened by the war and some of its latent idealism liberated. Both men could speak French. As they lay looking up at the stars, the Moroccan turned his ebony face to his fellow soldier and abruptly put this question:

"American, why did you come over here? To fight for land?"

"No, we are not fighting for land," was the quick reply. "We do not believe in war for selfish conquest."

The situation was becoming interesting. Here was a man whom the young American had supposed incapable of any sustained thinking, probing for motives and causes. The answer was simple:

"Our government seeks no indemnity. We are not fighting for money."

Again there was silence, during which a shell landed perilously near, tearing up the earth and

splitting the air. Instinctively they drew closer together, but the incident did not divert the mind of the son of Mahomet. Once more he put his question.

"Well, then, did you come over here to make men accept your religion?"

"Not at all. We came over here to live our religion and fight for the ideals of Christ," replied the follower of the Nazarene.

The tone of the questioner changed, and with the earnest simplicity of a child he inquired, "What are ideals?"

After a moment's reflection the young American gave this answer: "Ideals are the things that your religion teaches you are worth fighting for, such as justice and freedom, love and morality, the defense of the weak and plundered nations against a big brutal nation that would crush them."

For quite a while no word was spoken, then in the darkness an arm stole around the lad from Christian America and a voice, vibrant with yearning, pleaded in these words:

"White man, tell me about your Christ."

There is more than sentiment in this incident; it is typical. It reveals a large number of thinking men in the army who have discovered that Christianity contains the valid principles of a world society based not upon theological speculation but upon universal law. It is also typical of the fact that there were in the Allied armies men from many nations who, growing impatient at old

theories and reaching out vaguely after the ideal, were turning to Christian America to interpret for the world the moral meaning of life. It is lame logic to make a sweeping generalization from an isolated incident picked up on the field of battle; but when one has been with men from many nations he sees a new light on life's problems. In September, 1918, I stood on the wharf at Marseilles and talked through an interpreter with Allied soldiers just landed from Algeria, Morocca, and Madagascar; from far off India, New Zealand, Australia, Java, and Siam. In various parts of France and at the battle's front I conversed with Japanese, Chinese, Bengalese, Czechs, Bohemians, Poles, Ukranians, Russians, and with the Latin mind as reflected through Italians, Brazilians, Mexicans, and men from Argentine. Mohammedan, Buddhist, and Hindu, Confucianist, Christian, and Jew, representing all of the great religions of history were there gathered, the consummation of man's effort to understand the mind and purpose of Deity. Why did they gather from the East and the West to follow a great shining star? What mighty magnet drew them around a common crusade in France? Is it possible that after centuries of divergent development, mankind is on the eve of a great social and religious integration? Can it be that the dream of the Galilean is also the dream of a heart-hungry, war-weary, sin-sick humanity? It may take centuries to penetrate to the meaning of this singular phenomenon, but this much is cer-

tain, today there is a tide running through the hearts of men which if taken at its source will unify civilization about Jesus Christ and carry it far up on the shores of time; but which will, if allowed to ebb, suck men back into the whirlpool of bitter disappointment and unending struggle.

If we will analyze these ambitions and dreams of men we will find that two things lie at the root of it all, namely, the sense of power together with the passion for freedom and the right of men to be self-governing. In proportion as men have become conscious of their power they have been tempted to use that power for selfish rather than for moral and social ends. All men and nations must face this temptation at some time and decide. Herein lies the long, bloody tragedy of history. When Jesus, conscious of Divine power faced the supreme test of life and decided for a moral and spiritual rather than a sensual kingdom and embodied His dream of world conquest in terms of a spiritual society, men and women flocked to His cause out of every nation, kindred, and tribe; in spite of the effort of autocracy and Ecclesiasticism to stone and strangle and crucify them. One of the strangest anomalies of history is the story of the martyrdom and the persecutions of the Church and by the Church in its struggle to realize the democratic ideals of its Master. Let us remember that Christianity took up the democratic ideals of Greece and the early Roman Republic; but above everything else the social and political vision of the prophets. Every

ideal element in the present conception of democracy can be found in the Bible. The Reformation especially in France, Switzerland, and Scotland, the rise of the great Methodist movement in England, the development of the Baptist, and the Congregational movements, the migrations of the Puritan and the Huguenot, the French Revolution, the economic and religious conquest of the American continent and the present day world-wide missionary propaganda of the Church are all the outreachings of the heart of Christianity for that real power and freedom which it believes to be the Divine birthright of all men.

In spite of the immediate guilt of Germany and the horrors of Bolshevism in Russia we cannot escape the conclusion that the causes of the world catastrophe just past were rooted in this age-long struggle brought about by the entrance of Christ into the world. In an incredibly brief time the issues involved in the world war were lifted from the local and sordid contentions of European potentates to a high moral plane where they immediately became universal. When in a moment of supreme genius, President Wilson caught the vision of a world conquest of democracy made stable and enduring by a League of Nations based upon the moral force of great ideals, he interpreted, in terms of world politics, the entire philosophy and program of Foreign Missions and made articulate the dreams and aspirations of all peoples. Nations began to flock to the far-flung banner of world free-

dom. Young men and women leaped to the conquest, and life took on a new and sweet preciousness in the very act of sacrifice. The two most absorbing and vital interests which men are facing today are the onward march of Christian Missions in its conquest of the world and the establishment of a League of Nations which shall make this earth of ours a safe place wherein to build a great Christian democracy and the young men and women who give themselves to the promotion of these two great programs will become the real world conquerors. The struggles of mankind for political, industrial, intellectual, and religious freedom are now seen to be converging. Religion is at last emancipated and Christianity is rightly conceived of as the dynamic force of a Divine personality at work in the world spiritualizing all of the motives, ambitions, and relationships of men and nations. The profound and far-reaching philosophy of the Apostle Paul once again finds justification in the movements of history. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of Him who hath subjected the same in hope. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain

together until now. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

How can the Church marshall the men and women of tomorrow behind these two greatest of all undertakings—the establishment of a League of Nations based upon the force of moral ideals and the Christian conquest of the world through missions? Upon the successful answer to this question depends the future progress of the world. The reply which follows is made with a sense of humility and inadequacy, nevertheless it is put forth with confidence and conviction and with the stark audacity of faith. At least three very definite steps are involved:

1. The first step is the preparation of a program of religious education which will train the coming generation to meet these tasks with conviction, energy, consecration, and leadership. The boys and girls from nine to eighteen years of age constitute in America alone a group numbering about 25,000,000. In fifteen years they will be the leaders

of public life and opinion. When we add to this number the millions of youth in other lands, we realize the tremendous latent power. With the population over thirty-five years something can be done at once. With the group between eighteen and thirty-five still more may be accomplished, but with this younger group there is no limit to what can be attained by way of moulding and shaping life. To them every soldier is a hero; their imaginations are vivid; their minds are fertile and open to conviction; their altruistic impulses and motives are ripe for spiritualizing and their ideals are most sensitive to the enlarging influence and the drawing power of a great Christ.

(a) The program of religious education that will enable the Church to meet its missionary obligations must include the right kind of information. Among other things this information must show how the principles of missions and the causes for which the Allies fought are substantially one. There is a sense in which we cannot neglect the missionary task of the Church and be true to the memory of our heroic dead. The cause for which they died is imbedded in the heart of the missionary program of the Church. Again this body of information should reveal the far-reaching effects of the war on the various countries of the world in such a way as to make the duty and the business of the Christian clear. Dr. Robert E. Speer has compactly summarized this effect as follows:

"The Church's universal business was never clearer. The central organizations of Islam have broken down. Mecca remains but not the Mecca of old. Some day even the long sealed city will be a mission station, while already the iron bands that girt the Mohammedan peoples and the Mohammedan faith have been rent. New ties of sympathy and of confidence relate the Latin American nations to us and new realizations of moral and social need open them to the Bible, and the living Christ. The streams of democratic influence and of moral energy springing from one great fountain flow through the forms and institutions of government and society in Japan. The critical period in Chinese history is too analogous to the corresponding years in our own national past to leave us cold or unsympathetic toward the struggle of the contending forces of corruption and progress in China, where it can not be that God will allow the evil to prevail, and where all that is true and honest calls for Christianity as the one hope of the nation. In India the British government is redeeming its pledges of the past and providing for a measure of self-government that will put great sections of India's affairs in the hands of the Indian people themselves, and that will reveal to India more clearly than it has yet been revealed the incompatibility of Hinduism and Islam alike with free institutions and democratic brotherhoods. And they have helped Africa to realize its need of light. And in South Eastern Asia—the Philippine Islands and

Siam, so alike and so different, a people awakened and a people to be awakened, want what politics and trade can give in part, but yet can not give at all—a new quickening of lives, a new strength of soul, a salvation which can come by Christ alone."

Out of the war has come the principle of the right of small nations. This single result of the war is a tremendous argument for Foreign Missions. The right of self-determination carries with it the duty of self-development. How can these smaller nations with their ignorance, prejudice and race antagonism ever fulfill their national destiny without the leavening power of the Gospel of truth and love? But we in turn must learn of their habits, customs, aspirations, and weakness, if we would intelligently help them. "There may be diversity of judgment," says Dr. Speer, "as to the method by which the Church shall function as the institute of humanity, whether, as some think, by seeking to spread an international ecclesiastical organization or, as others of us believe, by fostering in each nation its own living Christian agency, which shall supply the directing principle to the method, the end is clear. We must replace the ideals and fears and organizations of war by the ideals and hopes and organizations of peace. Coöperation and common gain must be substituted for conflict and partisan advantage."

(b) Central in any program of religious education is the law of the Cross as stated in Chapter XI. This is particularly true of missionary education

as the Cross of Christ furnishes the motive without which the program of both Home and Foreign Missions would be impotent. The war has given a vastly deeper meaning to the Cross of Christ than it has ever had. The extent of this richer meaning will not be understood fully for many years; we must grow into its comprehension. Never again can the death of Jesus upon the Cross and the teachings of Jesus about the Cross be questioned. Its validity as the most fundamental law of life is now permanently established. The same motives which led Jesus, of His own free volition, to despise wealth and material glory and lay down His life upon the Cross, which led millions of young men to enter the army and offer their lives freely upon the altar of a supreme sacrifice, which led the nation to give lavishly of its time and wealth, must be implanted in the heart of the on-coming generation and directed toward the task of world redemption. Unless this is done the youths of our land cannot live their fullest and best lives, the thousands of our noble dead will have died in vain, the whole course of human history will be turned into false channels and the atoning work of Christ on Calvary will have to wait many more weary centuries for its final completion. Surely here is motive enough if only it can be properly interpreted to young people.

(c) The application of the law of progressive social contacts to the missionary education of youth is highly important. Patriotism begins with a love of home and embraces a love of community and

God before there can be a real love for country. The history of the development of society and the history of the growth of our national consciousness is abundant evidence of this. But if the underlying ideas of home, community, God, and nation are correct ideas, there will inevitably develop in the minds of the people a moral sense of international relationship and responsibility. The nation will grow into the conviction that it has a Divine mission. Furthermore, that nation will come to see that its ability to fulfill its Divine mission in the world will depend upon the degree to which it realizes these principles in its own life. The limitation of national sovereignty in order to make possible a real League of Nations may be a blow at a self-centered national pride but it also means an enlargement and enrichment of the national soul toward God and humanity; and by so much is a nation made stronger and more established than ever before. It is absurd to argue that internationalism means a fundamental weakening of the national consciousness; it is rather the opposite. The best possible guarantee of a generous, and genuine nationalism is the encircling greatness of an international mind and such is the mind of Christ. The missionary motive is born in the child when, for the first time he comes in contact with the foreigner who knocks at the door of the home. Here is the beginning of that inbred reverence for human personality which compels men to cross continents for the sake of the brother for whom Christ died.

There is no logical reason why the expanding sympathies of youth should be limited to national barriers, still less to arrogant racial pride and exclusiveness. The war has proven that the foreigners who came to our shores to share the benefits of our country are willing to fight and die for our institutions; that they are capable of like ideals and aspirations and that we cannot any longer refuse to call them brothers of a common life. Just in proportion as America gives itself wholeheartedly to the Christianization of the foreigner at home she will experience the quickening passion to save the world. Here also, as in the case of a virile nationalism, it is absurd to argue that a vigorous Foreign Mission Campaign means a weakening of the Home Mission task or of the financial support of the local church or association. The Church which insists upon remaining an isolated oasis in the desert is far less fruitful than the church which is willing to become contributary to the mighty river which sweeps to the sea. The greatest truth Christianity has to teach is that the good of all is the good of each.

(d) The program of religious education that will challenge fully the coming generation must organize a system of enlistment that will make it possible for every able-bodied young man and woman to give from one to three years of direct active service either in the Home or Foreign Mission field or in some type of religious work either in the local church or community. Out of this great army effi-

ciently organized and wisely distributed will come more than enough life volunteers to do the entire work of the Church. In making this proposition I do not believe that I am voicing an impracticable thing. I believe that the idea rests upon sound psychological and religious principles. In the first place you cannot properly educate a lad religiously without calling into full play all of the altruistic impulses of his life as these are exemplified in the life of Jesus. To do this and then allow them to go expressionless for lack of a definite task, big enough to challenge his imagination his ideals and his native abilities, is morally damaging. Yet this kind of a thing is going on all the time and it is a terrible weakness in our religious educational system. In the second place this task must demand the full sacrifice of body and time. Not money and prayer and occasional service only but body and time. The question is often asked, "Why can't the Church command the young men of our land for Christian work as the nation has commanded them?" The answer is, it can if it will, but the Church has never tried to do it since the first Christian centuries, except perhaps during the period of the Crusades when so much of the Church's life and energy was wholly misguided. In the third place the very essence of the Christian religion is that the Christian shall bear witness as one sent out into the city, the country round about, and on and on, even unto the outermost parts of the earth. Henry Drummond once said that a missionary did not have to learn

to speak a foreign language before he could tell the natives about Christ. All he needed was a heart full of the love of Christ, for love speaks a universal language. So even in far distant countries these young people can go as parts of one great army, drawing $30.00 a month and expenses and enlisting for one or two years and then returning with their service stripes.

2. The second step necessary in order to marshall men and women back of a world task is to put a unified Church back of a single program. We have already indicated the outlines of such a program. It can be nothing less than the complete Christianizing of the social order including the formation of a League of Nations and a world-wide missionary program. Back of this the Church must put the momentum of a single, compact organization. Once more we want to state our conviction that Church union can come only by a vital interpretation of the religious experience through which all mankind is passing and by gearing the entire machinery of the Church to a common task commensurate with the need of the world. We venture to quote some strong words of Bishop Charles Williams, of the Protestant Episcopal Church. He says: "The various denominations have been jealously watching each other and persistently nagging the war departments to secure for each its proportionate quota of army and navy chaplains and to see to it that no one should get ahead of another. We have set up about the camps and cantonments

dozens of discordant altars, a Babel with its confusion of tongues instead of a Zion, a haven of refuge and peace. There must be a conventicle of some sort for every group of organized religion, for the 'Two-Seed in the Spirit Baptists,' for the 'Amish' who allow buttons, and for the 'Mennish' who stand stoutly for hooks and eyes, for the 'one-foot-washing' Dunkards, and the 'two-feet-washing' Dunkards. Would it have been a thing to be wondered at if the executives, who had large affairs to administer, should have grown utterly impatient and thrown us all out of court? And is it any wonder that the common soldier often turns away in despair or contempt from this Babel of shibboleths and abandons organized religion altogether? And what has become patent under the searching test of war conditions is latent always and everywhere? There is the common attitude of mind in the average man toward our chaotic Christendom. A divided Church is sure to break down under the searching test of any great crisis. A divided Church can not speak with any authority in, or give any adequate interpretation of, any great tragedy of history such as this world war. A divided Church, rankling with sectarian jealousies, could not concentrate on the stupendous task of ministry to the spiritual needs evoked by the war—nor can it efficiently meet the demands of the new age that comes after the war. The Church during the war practically handed over her whole ministry to the Red Cross and Y. M. C. A., which at least largely

represents the spirit and mind of Christ and essential religion. They alone have stood for a united Christianity. It looks as if this lesson of the war were beginning to penetrate the mind of the Church. "The leadership in the movement toward organic unity has long been in the hands of the Protestant Episcopal Church. Those of other communions who have been interested in that movement have long been sitting with amazing humility on the steps of the Episcopal House of Bishops, awaiting such crumbs of comfort and hope as might fall from the master's table. But when, last year, this House of Bishops rejected with arrogant insult and contumely the dignified and reasonable suggestion of the Congregationalist body for a practical coöperation during war time by a coördination of army chaplains, this leadership was wantonly thrown away by the Episcopal Church. The Presbyterian General Assembly picked up that abandoned leadership. On their initiative the representatives of 35,000,000 American Christians met recently at Philadelphia, appointed committees of preparation and summoned a great meeting in the near future, not later than 1920, to take action for such a practical organic unity of American Protestantism as shall be consistent with individual liberty. Perhaps the Christian Church is taking this great purpose of the Spirit to which she has been exposed. Perhaps we shall come up out of the test of this crisis at least welded into a closer fellowship, each presenting fewer bristling points of antagonism,

but searching more diligently for our common grounds of agreement and service, exercising 'the ministry of reconciliation' and 'seeking the unity of the Spirit in the bond of peace.' Perhaps, even, there may result some measure of efficient organic unity. If so, the war will have been worth while, even if it has accomplished nothing more than this.

"If there is to be any international league, there must be behind it an international mind. If there were an international Church, one and indivisible, unsplit by divisions national and denominational, it would be the chief exponent of the international mind. For that emphatically was and is the mind of the Church's Founder and Head. His great apostle declared: 'There is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.'"

The Argonne is America's greatest battle, not only because of the superhuman nature of the task, the number of men involved and of the continuous sacrifice of life; but because of the spiritual nature of the victory. Here the forces of democracy delivered the final crushing blow which beat autocracy to the earth never to rise again. The would-be brutal masters of mankind were vanquished by the real world conquerors. But the nature of the victory is even more significant than this: the finest Prussian troops, veterans of many wars, intoxicated by the conviction that brute strength is the final arbitrament of universal right and dominion, the would-be German Superman grappled in the last

life-and-death struggle with wholly inexperienced boys hurriedly massed for a great frontal attack, conscious only that they were the embodiment of the soul of American honor and idealism, the chosen champions of world democracy and world peace. It is impossible to rightly value the victory won; only time can do this. It is idle folly to think that these men and the men in the armies of Great Britain, France, and Italy are willing to allow the world to settle back into the old selfish competitive manner of life, the prey of petty politicians, of blind partisan leaders and of reactionary vested interests. They mean that it shall be a better world in which to live, a world where human exploitation and war shall be no more, where little children shall live unafraid, look up and see God and laugh and play and grow good. Not many of these brave lads were brutalized by war; not many of them will of their own initiative identify themselves enthusiastically with organized religion, but this truth should stand out above everything else written in letters of fire and blood: What these men were at their best on the Somme, the Marne, the Piave and along the Argonne-Meuse sector offers to the Church its hope for five hundred years to come. They are the vanguard of a Crusade which, if rightly marshalled and led, will conquer the world for Christ.

XIV

REORGANIZING THE CHURCH FOR RELIGIOUS EDUCATION

The Pulpit and the Church School

THE meaning of the war for religious education has now become quite clear. The war has revealed the tremendous power of education to shape national character, ideas, and purposes. It has also shown clearly that education which is not Christianized may be prostituted to the most unholy ends. All education must be permeated with the spirit and motives of Jesus if the finest conquests of peace are to be realized. But the problem goes much deeper than this. All of the religious impulses, the thinking and the sentiments of each individual must be quickened into a new life and organized around the mind of Christ. This is the chief function of the Church. The State educational institutions can be made to reflect the Christian viewpoint in the classroom but they cannot and will not be responsible for its creation and culture. The Church must function in the life of the community and the nation as a religious educational institution. This it will do very largely through the pulpit, the Church school and the denominational college. In its educational work the

Church must be so closely correlated with the work of the public schools and the State universities that the two together will form a national system of education. No nation can be said to have a system of education until the social, moral, and religious interests of the individuals are as well-provided for as are the intellectual and vocational.

In this volume we have sought to show the new value the war has placed upon human personality. We have seen the power of sin to drag men down to tragic and contemptible depths, and we have also beheld the power of the ideal to lift men up to the most superb heights. Throughout the whole war men revealed innate spiritual capacities that we scarcely believed existed. They have demonstrated their right to share the spiritual inheritance of the race irrespective of nationality, creed, color or occupation. Furthermore the war has revealed the real source of culture by disclosing the deeper spiritual meaning of the home, the national soul, the Church and the Bible as the basis of a new social order. The war has made possible the triumph of the Christian philosophy over the materialistic theory of life and has revealed Christ at the heart of the cosmic process as alone able to meet the needs and the desires of men. It is the work of religious education to develop each generation so that they will enter fully into their spiritual inheritance.

We are now ready to attempt a general statement of the meaning of religious education. *Reli-*

gious education deals with persons capable of great spiritual attainment and seeks to direct the processes of development in such a way that each individual will grow into the fulness of the stature of the man Christ Jesus. Whatever Christ means to a man, that will religious education mean to him. If Jesus is a man only and man is the result of materialistic evolution, then religious education is a purely naturalistic process. But if Jesus is God, His creative mind at work in the universe, His will in history, His love on Calvary and His spirit regenerating and shaping the lives of men, then religious education is the organization of the forces resident in the evangelical conception of Christianity. Christ is the supreme personality of all time and religious education is the process by which His person is reproduced in the life of the individual. Religious education is a moral process; it must train men to live in right relation to God and man. It is a social process and must train men to live in right relations with their neighbors. Religious education is a missionary force and seeks to widen the conception of "one's neighbor" to include the uttermost parts of the earth. Religious education deals with a growing organism and therefore utilizes all of the laws of growth involved in each period of a child's development. In all of this work religious education never loses sight of the fact that it is dealing with immortal beings, who live and move and have their being in God. Religious education is therefore evangelistic in its aim,

social in its outreach, missionary in its motive, scientific in its methods and spiritual in all of its processes.

As a result of all of our discussion, we deduce four important conclusions. (1) The Church, by means of a statesmanlike program of religious education can go to work and actually build the Kingdom of God upon earth. Each member of the Church will be conscious of the goal aimed at and of the fact that they have a very definite part in its attainment. In a single generation it will be possible to make an entire community conscious that each member is engaged in the kingdom-building task. Soon the nation and then the world will be equally conscious of each member's part in the realization of a great social ideal. To bring the minds of all men under the positive social control of a great spiritual ideal for human society was the dream of every prophet and the overmastering passion of Jesus. The great movements in history have been intimately bound up with the instinctive hunger of men to realize this dream and to share this passion. During the first two centuries of Christianity the amazing growth of the Christian Church around the central idea of a new spiritual society was a social and religious phenomenon of the first magnitude. Further on in history we have the initial evangelical and social movements started by Saint Francis. About the same time there grew up the Crusades with much that was hysterical and valueless but none the less significant. Following

this came the Renaissance with the Reformation at its heart, all of which was crowded full of social meaning and was purely educational in its method. The revival under the Wesleys carried with it the dream of a social order and so saved England from social revolution. Soon again the dream of the prophet and the passion of Christ appeared in the modern missionary movement; then came a new movement which was the inevitable result of them all, the modern movement for world democracy which began with the American and French revolutions and which came into world ascendancy as a result of the great war just ended. When we seek to penetrate to the underlying cause of these great movements in society, all of which broke down national barriers and stirred to their depth whole continents, we find that they were largely due to potential energies resident in the Bible and liberated in social life by teaching the Bible to the people in their mother tongue. As the mind, in the light of history, is allowed to dwell upon the strategic significance of the present hour, when newly-liberated moral, economic, political, and religious forces are sweeping with tidal power through the lives of all men, one is overwhelmingly convinced that now is the time for the Church to launch a religious educational movement that will, in a surprisingly short time, build a new world around the person and power of Jesus Christ. The delay of a decade will allow the plastic condition of the universal human heart to become so molded into forms of thought

and life that the task will be made three times as difficult. (2) The second conclusion reached is that whatever a Church does to direct the growth of the children, the youth and the adult life of the congregation into the fuller life in Christ may be designated as a part of the program of religious education. This applies to the agencies at work in the individual Church, and in the community and to all interdenominational agencies and field forces. (3) The meaning of the war has so changed the purpose and content of religious education as to very materially modify many of the existing agencies of the Church and to make a complete reorganization of all agencies necessary. (4) These agencies, both in the individual Church and on the field should be so correlated as to present a unified impression to the mind of the pupil and of the community.

1. The Pulpit.

The relation of the pulpit to religious education is not very clearly understood. There are many ministers who think that their chief business is to preach, leaving the so-called educational work of the Church to untrained laymen because it has only a secondary value in the life of the people. This is a fatal mistake. The pulpit has a distinct educational function which is central to the whole task of religious education. Public worship is the social life of the community functioning religiously. It is the instinctive effort of the people to realize their

membership in the great family of God and to learn His will for their lives. Worship is built up around the quickening of the emotions. The sermon deals with big ideas. Between the two there is a very vital connection. Together the worship and sermon aim at the creation of religious affections that endure. Now the religious affections that endure do not grow directly from those strong emotions that are always evanescent, but from the finer sentiments which are the result of the clear grasping by the mind of great religious ideas when those ideas are infused with strong religious emotions. "Holy affections," says Jonathan Edwards in his profound treaties on the Religious Affections, "are not heat without light, but evermore arise from some information of the understanding, some spiritual instruction that the mind receives, some light or natural knowledge. The child of God is graciously affected because he sees and understands something more of Divine things than he did before, more of God or Christ, and of the glorious things exhibited in the Gospel."

If, as we have said, the public worship is the instinctive effort of the people to find out the purpose and will of God in the social experience through which they are passing, then the chief function of the preacher in every age is to interpret, persuade, and inspire. The world has been passing through a great social upheaval, the political, economic, and religious meaning of which is still but little understood. It is the business of the preacher

today to stand where Amos, Isaiah, Ezra, and Nehemiah stood in their day, to interpret the will of God in human history, instructing, persuading, and inspiring a baffled, bleeding, hoping people as they begin the building of a new world. For a preacher to say that this is not central to the work of religious education is to miss the high mark of one's calling.

In conversation with a teacher in Cornell University who was a captain of infantry, who saw much hard fighting in France and who taught three months in an A. E. F. College before returning to America, I asked this question, "What, in your opinion, must the religious teaching of our day possess as a result of the war?" His answer was immediate and to the point. He said, "It must possess reality, vision, and practicability. The boys," he continued, "have been face to face with the great realities of life; they have been compelled to think big ideas and the Church cannot interest them with anything less. They have caught the vision of a new world in terms of a great program or campaign. They know the meaning of what it is to bend every energy upon the taking of an immediate objective as a step in the realization of a large program. They will be intensely interested in the big ideas of religion only in so far as those ideas have a practical bearing upon the solution of the life problem that lies just ahead of them. The Church will do well to incorporate into all of its preaching and teaching the psychology of this ex-

perience." This means that the pulpit of the future will treat in an educational way the great theological themes of the Church, for true theology seeks to interpret religious experience and not to put static limitations about it.

The war has summoned the Church to put increased emphasis upon the evangelistic note in all preaching and teaching. If the war means anything, surely it is that an ideal society in the midst of an unregenerate world is a contradiction of ideas. Many ministers think that the evangelistic message of the pulpit is in no way related to religious education. They even think that the two are essentially antagonistic. All of this is a great mistake. Evangelism makes its strongest appeal when the mind has been prepared by a knowledge of Scripture. This was true at Pentecost and it has been true of all the really great evangelistic movements of history. In convincing men of sin, of righteousness, and of judgment to come, and in pressing for definite decisions for Christ, the Holy Spirit speaks more directly to the subconscious than to the conscious mind of men. It is to the great subconscious background of Biblical knowledge that Christ makes His most potent appeal. By far the largest number of converts to Christianity come from the Sunday schools and the Christian homes. Any organization of the Church for effective evangelism must include religious instruction in the pulpit, the home, and the Church school.

But the preacher is also the missionary messenger of the Church and it has been fully demonstrated that an occasional arousing of the people to feel their missionary obligation is hopelessly inadequate, even dangerous. So here again the work of the pulpit is seen to be a part of a great educational task which might for sake of definiteness be called missionary education. Surely, if the Church would assume the religious leadership that belongs to it, in this great day of challenge and opportunity, the minister must bring about a complete reorganization of the educational work of his Church making the pulpit central in the system. He cannot any longer make his preaching an isolated factor in the work of the Church.

2. The Home.

We have already dwelt at length upon the deep spiritual meaning of the home to the soldier and of the place the home really plays in the development of patriotism and religion. Religious education in the home is continuous; in the Church it is anything but continuous. No minister can maintain a strong public worship who pays no attention to family worship and private devotions. Somehow the Church must so reorganize its religious education as to give a larger place to the home. The Church must stand more definitely for the sacredness of the home and of the right of parents to enough leisure time to make the home a center of Christian culture and companionship. Parents

must be trained in the proper instruction of children, in the meaning of sanitation, food values, of the sex life, of family worship, private prayer and the ideals of right social living. In addition to the preparation of the Sunday school lesson the Church might well promote a home reading course adopted to the various group ages in the home. The home can not delegate its educational function to the Church. On the other hand, the Church must find a way to get into the home and help each family to work out its educational problems.

3. The Church Schools.

It is in connection with the Sunday school that the work of reorganization will be the most far-reaching in the next decade. We foresee the day not far distant, when the Church will take its educational task seriously and will have in addition to the educational pulpit and the home, a third coördinate institution known as the Church school. This school will include in its organization as a well articulated system, the Sunday school, the Young People's Societies, and all other expressional organizations, the midweek prayer-meeting, the missionary societies, and all special study classes and clubs which meet for any kind of study or practical social activity. It will have week-day sessions and night sessions as well as Sunday sessions and will include what we know as Week-Day Religious Schools and Daily Vacation Bible Schools. The Church school will have four fundamental divisions

each a complete organization in itself and known as the elementary school, one to eleven years, the secondary school, twelve to seventeen years, the college department, eighteen to twenty-three years, and the adult school, twenty-four and upward. These schools will include cross sections of the entire congregation. In this work of reorganization some of the existing organizations will undergo great changes, some will disappear and new types of organization may possibly be created. The great educational world will never be satisfied until the Church organizes its educational work upon a scientific basis. The Sunday school, for instance, instead of trying to carry the whole burden of religious education will now divide the task. Far more emphasis will be placed upon training in worship during the Sunday session of the school; the Bible instruction will very likely take a very different form from the present system; instead of meeting all at one hour on Sunday there may be two, or even three, sessions for the different divisions, thus making a comparatively small building equipment serve the purpose educationally.

The curriculum will be conceived of as a whole and will include training in worship, public and private devotions, Bible knowledge, Church history, social service studies, missionary and stewardship courses, studies in social living, Christian morals, the Biblical basis of society, local and world politics from the Christian viewpoint and vocational, or life work studies, etc. By far the larger part of

the curriculum will be Bible study but always with a view to preparing young people for social living and to take a conscious part in the building of the Kingdom of God upon earth.

The general direction of the educational work of the Church will be lodged in a Council of Religious Education or a Church Board of Education, including the pastor and made up of men and women who actually know something about education. Experience is rapidly bringing to light the duties and functions of such a council. The Church may have as many other committees as it wishes, but none of these should be allowed to obscure or obstruct the Board of Education and its vital work.

Such organization will demand a high type of leadership and such will have to be provided. The source for such leadership is the teacher training class in the individual Church or in the community school for religious instruction, the Christian college, Bible schools and theological seminaries. There are some who will say such a scheme is for the big city church only. This is a great mistake, as we know of many churches in small cities and in rural sections which have made far more advance than many churches in our large cities. It is possible for five or six rural churches to go together and employ a district director of religious education who will take full responsibility for the work of organization and training.

XV

REORGANIZING THE CHURCH FOR RELIGIOUS EDUCATION

The Community and Interdenominational Agencies

THE law of progressive social contact as stated in Chapter XI of this book has many applications. The first social group of which a child is conscious is the family. The Church must see to it that all possible contacts are made by the child and that these experiences are spiritualized, otherwise the educative process breaks down at the very beginning. Soon the child becomes a conscious member of two other social groups, the public school and the Church. Here again all possible social contacts should be properly made and always with the aim of training people to live in a Christianized social life. Growing boys and girls soon become conscious that they are a vital part of a still larger social group called the community. They realize that here also they must make numerous social contacts all of which affect their character and motives. It is equally the duty of the Church to see that all of these contacts are made from the Christian viewpoint. In other words, the community is another and a larger educational in-

stitution, the people's university, wherein every member of the community goes to school. It is of the utmost importance that all of the forces in the community that shape character and public opinion shall be Christianized, if the program of religious education is to succeed. No single church is equal to this task.

1. The Community School of Religious Education

All of the churches must work coöperatively in an effort to make the entire community conscious of its moral and religious values and duties. The creation of a Community School of Religious Education is proving to be the most successful and immediate way of accomplishing this end. Such a school should include in its Board of Management duly elected representatives of the churches and such other Christian citizens as will make the board representative and efficient. All members should be chosen because of their educational ability and their high standing in the community. This school should in no wise take over functions and duties which belong properly to the home and the individual Church. Its functions are well defined; some of them are as follows:

To make the entire community conscious of the importance of moral and religious education as a part of the community system of education.

To make public opinion sensitive to all immoral influences which tend to neutralize the work of the home, the Church and the public school.

To make a survey of the community and determine its moral and religious needs.

To help solve all problems of correlation between public schools and the Church schools.

To conduct Week-Day Schools of Religious Education and also, where necessary, to assist each church in having a Daily Vacation Bible School.

To train Christian leaders for the work of teaching and organization. Each church should have its own teacher training classes. The community school is to train teachers of these classes and to provide highly specialized training which is beyond the power of the average church.

To enable the churches coöperatively to undertake, in the community, a program of practical Christianity which will be to the youth of the community the moral equivalent of war.

To enable the churches the better to spiritualize the forces and institutions in the community that make for democracy.

The idea of the Community Schools of Religious Education can be so adapted as to be made available for rural districts. In fact we know of no better method of rehabilitating country life than a comprehensive program of religious education adapted to the needs of rural life.

2. Denominational Agencies and Religious Education

If the work of religious education is the foundation upon which all of the boards and agencies of the Church must build, and we believe it is, then the Department of Religious Education of any denomination should be so organized that all the boards and agencies of that denomination will function through this department as far as the work of religious education goes. At present, in most of the denominations, the Board of Foreign Missions, the Board of Home Missions, the Board of Education, the Temperance Board, the Sunday School Board, and other agencies are all engaged in some phase of religious education and are seeking entrance into the Sunday school and the local church generally, without that close correlation which is so necessary if the Church is to have any semblance of an educational system. A more unscientific system of religious education can hardly be conceived of. There is but one remedy, and that is a complete reorganization whereby there will be a Department of Religious Education in each denomination which will so represent in its management all of the agencies of the Church that it will become their instrument for all of their educational work. This same principle should be applied interdenominationally. The very nature and greatness of the task requires not only reorganization but new organizations and every denominational agency should be willing to say, "We are ready to

place our organization upon the table along with all other agencies and leave it to the wisest statesmenship of the Church to determine what fundamental changes are necessary.

3. Interdenominational Agencies and Field Forces

If the Church has any hope of meeting the full moral and religious challenge of our day it must respond more quickly to the demand for a sufficient, well-trained and well-organized educational field force. It is this intensive type of trained supervision brought down and applied to small sections that will accomplish the required results.

One of the most promising movements of our day is the plan now being formulated whereby the International Sunday School Association and the Sunday School Council of Evangelical Denominations will be merged and a more compact field force made available for all of the denominations. This merger, however, does not lessen but rather increases the importance of each denomination having a trained educational representative in every State and large city center. One more step needs to be taken in this direction. The religious educational work of the Christian associations and the whole task of missionary education now chiefly under the direction of the various missionary boards should be closely articulated with the work of the above agencies so as to make possible a single edu-

cational program and a unified coöperating field force.

Single institutions and separate denominations working alone cannot solve the religious educational problem and meet the rightful demand of the coming generation. Each one of these bodies must first aim at their own internal efficiency. They must then coöperate in the organization of that type of community and State Council which will take into consideration all of the various elements involved and which experimentation will prove to be best adapted to meet the situation. *Religious education is a local problem for which the denominations and interdenominational agencies in any given section and community must be responsible both for organization and direction.* The work will never be accomplished, and all of the children and youth of any given State, synod, conference, or community reached until the educational work of the denominational boards and agencies is decentralized and reorganized and unified upon the field. In every State there should be a denominational Council of Religious Education composed of representatives of all of the agencies of the Church. Selected members of these denominational councils should form a State Interdenominational Council with power to unify the work both in respect to the program, the curriculum and the field force. Such a council would also aim to bring about complete coördination with the State educational agencies, and with other interdenomational

church agencies—such as the Young Men's Christian Association and the United Society of Christian Endeavor. All of these agencies should have actual representation upon the council. This same plan of organization should be applied to the large cities and to counties or communities.

Intensive work in every State and community under local direction is the only thing that will really count. This will call for a greatly increased number of trained, educational field workers and consequently a vastly larger State and local budget for the work of religious education. It is now estimated that the world war cost $217,000,000,000, a staggering sum, a cruel, pitiless burden fastened upon the coming generation of children. The war has revealed the tremendous power of education to shape and mould national life. Moral and religious education is the one effective instrument by which the Church can train children for Christian citizenship, spiritualize modern democracy, make possible and permanent a League of Nations and bring the world under the sway of Christ. Here is an investment that will pay one hundred per cent. dividends and every public-spirited citizen should welcome the opportunity to invest large sums of money.

4. Religious Education in Foreign Lands

What is possible in the United States in the way of a program of religious education is possible in every nation. The war has brought about an internal revolution in almost every country in every

continent. Religious liberty, democratic aspiration and education go hand in hand. One thing is absolutely certain and that is that, because of the war, every nation, great and small, is going to give far more attention to education than has been given in the past. But the State will concentrate its energies very largely upon intellectual culture, economic education and industrial training. It is therefore the great opportunity and the plain duty of the Christian Church to see to it that in every nation there is a vital program of moral and religious education closely correlated with the State education. When this is done then all people will become conscious that they are engaged in a common task, namely, the building of the Kingdom of God upon earth. The social and religious meaning of such a program is evident. The kingdom will actually come to pass. A very recent report from China shows the possibilities in this direction. We quote from *The Missionary Review of the World* the following statesmanlike report of the work of the China Continuation Committee. "Movements for both interdenominational and community coöperation have made steady progress, evidencing the general appreciation of the need for the work the committee is undertaking. Its crowning work is the yet incomplete 'Survey of China,' which at least one hundred and fifty missionaries have already coöperated in preparing, and which is expected to be published in 1920. A conference is planned to consider questions arising from the sur-

vey, for the facts gathered prove the ignorance of the past as to the real situation which we face in China; and that conference will need to provide plans vitally affecting missionary effort for possibly fifty years, and inaugurating a period of real Christian statesmanship."

"The work of the special committee on Work for Moslems is an instance of undertaking a national evangelistic problem. All along the line coöperation in evangelism is in progress; many specially trained evangelistic leaders are called for, and pastoral work is rapidly passing wholly into the hands of the Chinese Church; but while it retains large responsibility for training Church members, institutional work and theological training are transferred to it much more gradually. It is reported to the committee that the Chinese Church is making social welfare a definite part of its program. Christian patriotism, equality for men and women, justice to all, and freedom of conscience are among the ideals which the report presents. Christians should reverence their parents in accordance with the Word of God, should raise the age of marriage and eliminate polygamy, base marriage on the consent of the parties, and end foot-binding and slavery, to make the Chinese home truly Christian. Industrially, the Church demands suitable hours for labor, adequate wages, suitable work for women and children and a day of rest. The Chinese Christian Church opposes the social vice, gambling and the improper use of drugs, and should take part in

the care of dependents and defectives. The inadequate support of the Chinese ministry was discussed, and ample provision for this end was stated to be "true economy." "There is more danger of extravagance in continual foreign reinforcements and a large staff of ill-trained Chinese than in picking, educating, and adequately providing for more of these better equipped Chinese." For the further promotion of aggressive action in this general field, a Moral Welfare Committee was appointed.

"The Continuation Committee also heartily endorsed the plan of the China Christian Educational Association for a five-year program to that end, which divides the country into nine educational districts and involves administrative secretaries, teacher training, institutes, summer schools, a teachers' magazine and textbooks. The expense of the scheme would be some $16,000 a year for the five-year period, to each of the local associations.

"The promotion of the new national language phonetic system is a new feature of the committee's activities. To the missionary, the chief purpose of its use is to make the Bible known. Millions of pages of Sunday school literature have already been printed in the script and sold, and it is now possible to place an open Bible in the hands of every Church member in China. A diligent propaganda is urging that all Christians learn to use it.

"A study of religious education with reference to the special needs of the Chinese children has been begun and the committee expects to have in the

near future a constructive program of religious education for the Chinese Church."

In Christian coöperation, evangelism, the social message and education there are plans projected and ideas under consideration that will bring about the most far-reaching changes in mission work in China. The Christian forces in China are now studying their whole task, defining their attitude thereto, and seeking for adequate plans to meet worthily their responsibility. The secret of successful coöperation in the mission field is this united work of various agencies in each country—then the churches at home must come together in their program for world evangelization.

Printed in the United States of America.

NOV 23 1974

DEC 1974

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The meaning of the war for religious education.

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